



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



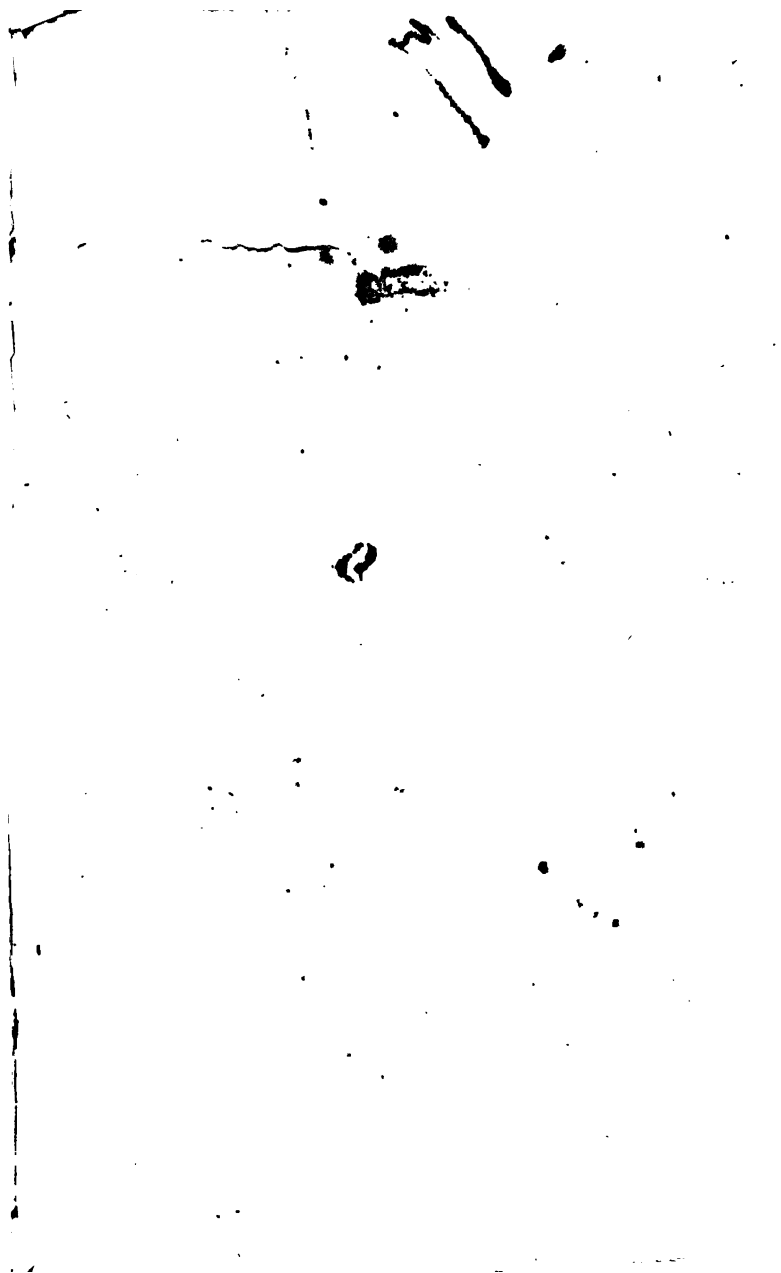
AH 3L DX B

~~231 40.~~

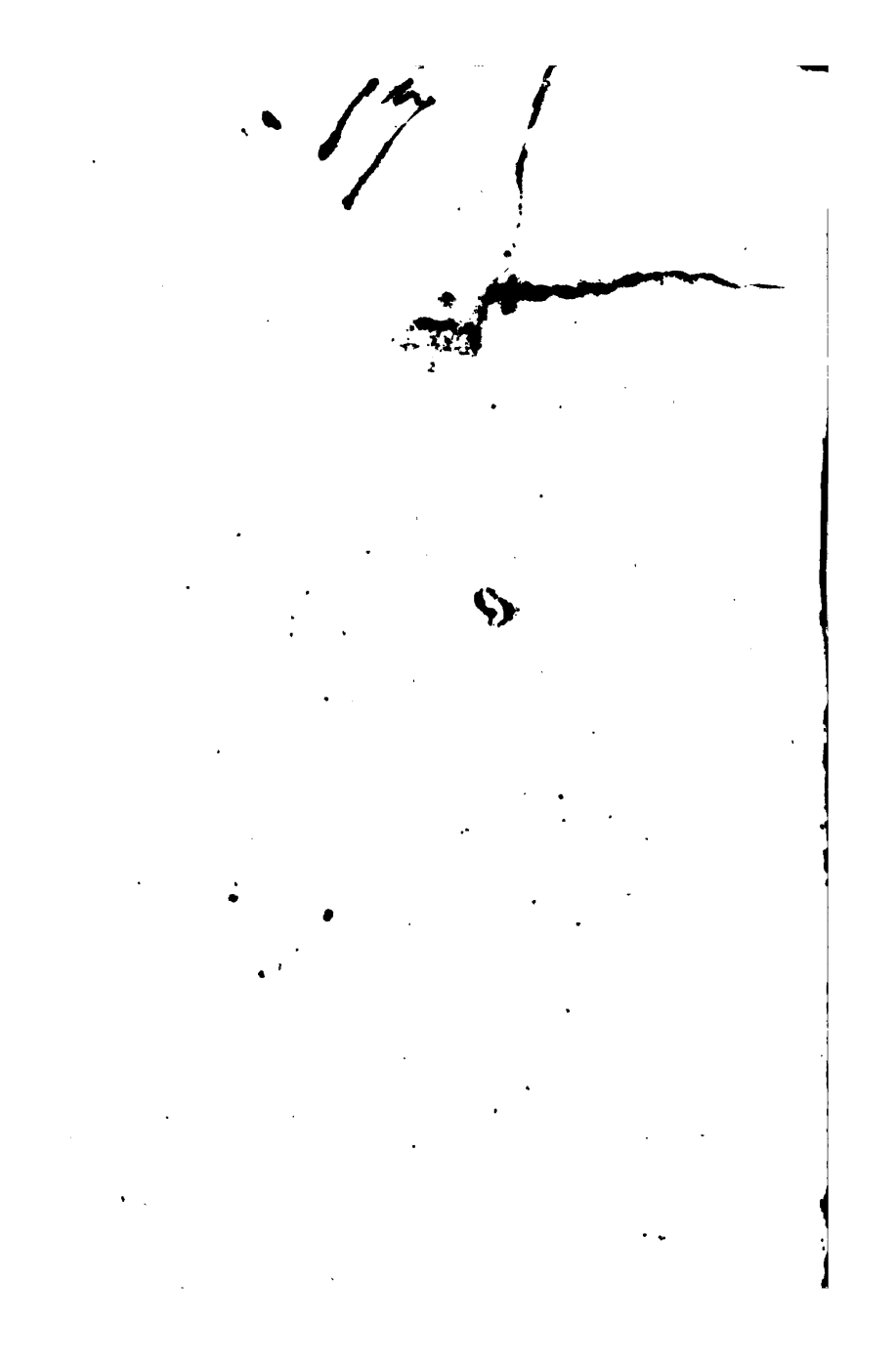
771 Am. Tr. Mag

יהוה









1084

See Ing

1081

1081

THE  
**AMERICAN**  
**TRACT MAGAZINE,**

FOR THE YEAR 1831.

---

VOL. VI.

---



---

**NEW-YORK.**  
**PUBLISHED BY THE AMERICAN TRACT SOCIETY.**

D. Fanshaw, Printer.

1831.

the same time, the *Chrysomelidae* are the most numerous and diverse group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

The *Chrysomelidae* are the most common group of insects found on the plants. The *Chrysomelidae* are also the most common group of insects found on the plants.

# INDEX.

Addresses of—	Page.	Foreign operations—	Page.
Rev. John Breckenridge	87	Sandwich Islands	28
Hon. and Rev. B. W. Noel	102	Malta	28
Rev. Dr. Cox	102	Ceylon, Bombay	28, 144, 123
Rev. Dr. Steinkopf,	103	North-American Indians	31
Mr. Peter Jones	103	Resolution, to supply American	
Rev. Edward Crawley	103	Foreign Missions	62, 85
Rev. Eustace Carey	103	Rev. Mr. Breckenridge's Ad-	
Rev. T. Woodroffe	104	dress in behalf of	87
Mr. James Montgomery	104	Glasgow Religious Tract Society	125
Alexandria, D. C. Female Auxiliary	45	Hartford, Connecticut Branch	44
"Amelia Gale," Tribute to	117	Huntsville, Alabama Auxiliary	55
American Tract Society—		Index to Subjects of Tracts	150
6th Anniversary and Report	61	India, value of Tracts in	113
Receipts 10, 22, 35, 47, 59, 83, 95,		Jaffna Tract Society, Ceylon	123
107, 110, 131, 154, 163		Jefferson County, N. Y. Auxiliary	57
Recent publications	20, 34, 58, 82,	Kingston, Up. Can. Tract Society	57
	119, 154	Knoxville, East Tenn. Auxiliary	55
Want of Traveling Agents	39, 46, 66,	Lady, Donation from	46
	115, 116	Letters from—	
Circular in behalf of For. lands	85	Prairie du Chien	46
Sketch of Origin and Charac-		Bristol, England, Tract Society	53
ter of principal Series of		Port au Prince, Hayti	52
Tracts	133	Carthage	58
Deficiency of Pecuniary Means	157	Paris Tract Society	104
How occasioned—plan for Funds	158	Rev. Mison Winslow	114
American Tract Society, Boston—		Eugenio Kincaid	115
17th Anniversary and Report	92	Dr. Edwin James	124
Receipts of—communications		Glasgow Rel. Tract Society	125
from—See Amer. Tract		Boston (England) Tract Society	125
Society, Receipts.		Author of Tract "Poor Sarah"	125
Arguments of a Tract Agent	50	London Religious Tract Society—	
Arkansas Terr. want of Tracts in	40	Dr. Milnor's visit to	6
Character and habits of the people	41	Resolutions on his return	5
Auburn, N. Y. Auxiliary	22	Anniversaries, 1830	2
Authentic Narratives desired	154	Principles respecting fiction in	
Authenticity of Tracts	152	Tracts	3
Authors of Tracts	133, 151	Duties of its respective Agents	6
Baltimore Branch	31	32d Anniversary and Report	100
Baptist Elder, aged	124	McIlvaine, Rev. C. R. delegate to	
Baptist General Tract Society	33	London Tract Society, &c.	3, 6
Boston City Tract Society	21	Memphis (Tennessee) Auxiliary	55
Boston (England) Tract Society	126	Middlebury (Vermont) Auxiliary	106
Canada, want of Tracts in,	127	Milnor, Rev. Dr. Report of his Mis-	
Charleston, S. C. Tract meeting in,	33	sion to London,	1
Cherokee, Tract in	124	"His visit to the Isle of Wight,	
China, from a Native of	101	residence of the "Dary-	
Chippeway, Tract in	31, 124	mag's Daughter," &c.	6
Christian Almanac, usefulness of	26	Monthly Distribution—	
Circular of American Tract Society	85	Progress and usefulness of 14, 27, 32,	
Cumberland Presbyterian Church,		54, 71, 78, 83, 106, 109, 112, 161	
Tract cause in,	115	Qualifications of Distributors	13
"Dairymen's Daughter," Dr. Mil-		Influence on revivals of religion	40
nor's visit to grave of, &c. 9, 134, 152		In Hartford, Conn.	45
Darien, (Georgia), Auxiliary	55	Alexandria, D. C.	45
Donations, liberal	46, 118, 129, 131	In Boston and vicinity, 24, 47, 107	
Everts, Jeremiah, Esq. fast hours of	97	In Troy, N. Y. testimony of a	
Florence, (Alabama,) Auxiliary,	106	dying distributor	56

# INDEX.

	Page.		Page.
<b>Monthly distribution—</b>		<b>"Young Cottager," in Philadelphia</b>	53
Importance of, in destitute places	75	Handbill, "Where am I?" &c.	53
Signal blessing in New-York	78	To two heads of families	53
In Winchester, Virginia	106	To seven members of a family	54
In New-York City	109	A Welsh handbill	54
Testimony to excellence of	113	Read in a Prayer-meeting	54
In New-Orleans	128	"Sabbath occupations" in Virginia	54
<b>Montreal Tract Society</b>	22	To a Foreigner in New-York	78
New-Orleans, Tract cause in	128	"Dairyman's Daughter," to eleven persons	78
Newport, R. I., Auxiliary	46	To thirteen persons in one Tract district	78
Norwich City, Conn., Auxiliary	17	In Utica and Oneida county, N. Y.	79
Origin of Tracts	133	In accessions to the ministry	79
Paris Tract Society, Letter from	104	In revivals of religion	80, 81
Pennsylvania Branch, 4th Annual Report	94	To four individuals	80
Philadelphia Youth's Tract Society	57	100 Tracts in an Academy	80
Pike's Persuasive to Early Piety	25	"To-Day," found in a Garret	81
Pittsburgh Branch	22	"Bible above all Price" and "Age of Reason"	81
"Poor Sarah," Authenticity of	153	To a Devotee in Calcutta	103
Prairie du Ohién, donation from	46	To a young Brahmin	104
Prattsburgh, N. Y., Auxiliary	46	To lady, &c. in Ceylon	114
Premiums, award of	20, 82, 83	In India	115
Premium Tracts	20, 47, 107, 130	To individuals in Indiana	117
Prince Edward, Va., Theological Seminary Auxiliary	118	Four conversions in Virginia	118
Seneca Indians, Tract for	42	"Poor Sarah"	122
"Shepherd of Salisbury Plain"	134	In a family in Indiana	122
Tobacco Chewers, Tract blessed to	18	To a Shoemaker, and an Overseer	128
Tract Magazine, usefulness of	54	In a family of New Lights	128
Tracts, adaptation of, to all classes	151	"Importance of Consideration," to a young Gentleman	129
Authentic Narratives desired	154	"Visit to House of Mourning"	129
Authenticity of	152	See Monthly Distribution.	
Authors of	133, 151		
Index to subjects of	150		
New, subjects for	130		
Sketch of Origin and Character of principal series	153		
<b>Traveling Agencies</b>	37	<b>Tracts, want of—</b>	
Obstacles to be encountered	38	In the Sandwich Islands	28
Remedy for defects of the system	38	On the Mediterranean	28
		In Ceylon and Bombay	29, 114
		In our Western settlements	30, 43, 121
<b>Tracts, usefulness of—</b>		For North American Indians	31
"Queen of the Spirit" 18, 19, 45, 54, 80, 106, 117		In Arkansas Territory	40
Tract and the tobacco chewer	18	In Valley of the Mississippi	49, 51, 69, 115, 116
Providential adaptation	19	Pressing, in one of the U. States	51
To a Swearer and Sabbath-breaker	25	Port-au-Prince—Carthage	52
Ignorance and superstition encountered	26	For a Depository in Ohio	57
In a Congregation in New-York	26	In Missouri and Illinois	58
To an abandoned female	27	In Indiana	116
To a young gentleman in Philadelphia	27	Sault St. Marie	124
To a native of Caylon	29	In Canada	127
"On the Lord's Day," in Baltimore	39	Troy, N. Y., Auxiliary	56
In the Seneca Indian language	49	Utica, N. Y., Branch Tract Society	79
Near head of the Mississippi	43	Washington City Auxiliary	106
"Swearer's Prayer" in Missouri	43	"Waterman," Honest	147, 153
To one who was a nuisance to the neighborhood	44	"Way to be Saved," in Greek and Armeno Turkish	28
"Parley the Porter"	44	Winchester, Virginia, Auxiliary	106
To a candidate for the ministry	44	"Young Cottager," Dr. Milnor's visit to grave of, &c.	7
In preventing pauperism and crime	50		
Taverns brought down	53		

# THE AMERICAN Tract Magazine.

VOL. VI.]

JANUARY, 1831.

[NO. 1.



See Memoir of Zuinglius, Occasional, No. 11.

## REV. DR. MILNOR'S REPORT

*Of his gratuitous Mission as a Delegate to the Religious Tract Society in London.*

To the Executive Committee of the American Tract Society, their Chairman, who was honored with a commission as their Delegate to represent this Society at the Anniversary of the Religious Tract Society in London, in the month of May last, respectfully reports :'

That he embarked for Liverpool on the 16th day of March last, and, through the goodness of Almighty God, arrived, after a tempestuous passage, on the 14th of April; and soon after his arrival in London communicated with the Officers of the Religious Tract Society on the objects of his mission. He was very cordially received by the Superintendent and Secretaries, and invited to attend a meeting of the Committee on Tuesday the 27th of April. He accordingly met the Committee at 8 o'clock in the forenoon of that day, their custom



being to meet weekly and partake together of a plain breakfast, the business of the meeting being simultaneously commenced, and generally continued for about two hours after breakfast. Nothing could be more satisfactory than his reception, nor more kind than the expressions of the Chairman and several members of the Committee, after a short address made by him, in which he communicated the resolutions of this Board, expressing your kind and affectionate regards to those who had so nobly led the way in the Tract cause, and the sincere pleasure which it would at all times afford you to co-operate with them in such manner as might best subserve the interests of the Redeemer's kingdom; and also your sense of the great benefits likely to result from the interchange of representatives at our Annual Meetings.

Their method of conducting business is somewhat different from ours. The whole Committee meet weekly. Tracts are examined and reported on by special Committees, and any questions arising upon them considered and determined upon by the Committee at large; the duty of preparing them for the press being confided to one of the Secretaries.

The Society held two Annual Meetings, one at the west end and the other at the east end of London.

That termed the General Western Meeting, was held at Willis's Rooms, King-street, St. James's, on the 6th of May, which was attended by a large and respectable audience—the Marquis of Cholmondeley presiding. From the abstract of the Report given by the Secretaries, the Rev. Mr. Jones and the Rev. Mr. Sibthorpe, it appeared that the total of the Society's receipts, during the past year, amounted to near £25,000 sterling, (\$111,111 11,) and that they had issued near eleven millions Tracts. They have also published many interesting volumes, and circulated a large number of Tracts abroad in foreign languages. The address of the Rev. Mr. Sibthorpe was rendered very interesting by his relation of several anecdotes which had occurred in the course of his travels for the Society, evincive of the great utility of Tracts; as was that of the Rev. Mr. Grimshawe, author of the Life of the late Rev. Legh Richmond, by some affecting allusions to that distinguished servant of Christ, whose few but excellent productions in this line have been attended with so singular a blessing from on high. Many other addresses were made at this meeting, and among them one by your delegate, in which he endeavored to comply with the spirit of your resolution, and with an intimation given to him by the London Committee to communicate all the information in his power as to the operations and results of

Tract Institutions in the United States. The Rev. Mr. McIlvaine had not arrived in England at the time this meeting was held.

The second Annual Meeting was held at the London Tavern, Bishopsgate-street, after a numerously attended public breakfast, at 6 o'clock in the morning of Friday, the 14th of May—the Rev. Mr. McIlvaine having then arrived, but being too much indisposed to attend. The Hon. Thomas Erskine was in the Chair, and delivered an excellent opening address. He was followed by the Rev. Dr. Pye Smith, and your Delegate; and then addresses were delivered by the Rev. Dr. Stewart, of Ireland; the Rev. John Bodington, of Horton; the Rev. J. Dyer; the Rev. Dr. Wilson, of Malta, and some others. Your Delegate would have been happy to lay before you copies of these addresses, but the Society having published no official report of them, and the hasty newspaper reports being too incorrect and unfaithful for that purpose, he is unable to do so.

Subsequent to these Anniversaries your Delegate had the pleasure of attending several meetings of the Committee, accompanied, when his health permitted, by his esteemed colleague; and also frequently visited the Society's House. On these occasions every disposition was manifested to answer your Delegate's inquiries, and to communicate the fullest information on every subject, both by the members of the Committee and the other officers of the Society.

On his return to London, after an absence of two months, he had an early conference of considerable length with Mr. Lloyd, the only Secretary then in town; and by particular desire, breakfasted and had his last interview with the Committee on the morning of Tuesday the 7th of September. Your Delegate was addressed at this meeting by the Chairman, the Rev. Mr. Dyer, in a most feeling manner; and the resolutions of the Society hereunto annexed, marked A, were communicated, accompanied by every expression of Christian kindness and affection toward the American Society, its Committee, and its Delegates. Mr. M'Ilvaine's health not admitting of so early an attendance, he was not present, but joined us after the close of the meeting, and we had together a conversation of considerable length on various topics relating to the Tract cause, with Mr. Lloyd and an intelligent and deeply engaged member of the Committee.

Your Delegate having been charged by the Publishing Committee with the duty of inquiring into the principles on which the London Committee act in relation to the issuing of fictitious Tracts, would state, as the amount of the information obtained by him on that subject, that the Committee of that Institution do not positively exclude all publications that might be considered as coming under this denomination. Such narratives as are avowedly authentic, are only published by the Committee under a full persuasion derived from

satisfactory evidence of the actual occurrence of all that they relate. In such publications as do not come precisely under this description, all that is unnatural, forced and marvellous; also all love stories, or things calculated unduly to excite the passions and expectations, are particularly avoided. But when incidents have really occurred, though in the cases of *various* individuals rather than *one*, and they are combined in a natural and instructive manner, the Tract is true to nature, and in the view of that Committee hardly to be called a fiction. The combination of circumstances is only intended to make the instruction more clear and impressive. The story is only the vehicle—the attention of the reader is not fixed on the story as *the end*; but only as the means to a further end, namely, the instruction of the reader. Such a use of fiction is not conceived to be improper in that Society's publications.

The same Committee having by a resolution requested your Delegate to make inquiry as to the origin, history, and truth of such Tracts of the Society in London as have been republished by this Society, annexes a document, marked B, as containing all the information that could be obtained on that subject.

The answer of Mr. Davis, the Superintendent of the Religious Tract Society of London, to various inquiries respecting the duties of its several officers, and the modes of its conducting business, will be found in a fourth document annexed, marked C.

Your Delegate desires to record his devout gratitude to God for his protecting providence and care in the preservation of his life and health, and for that measure of ability with which he was enabled to discharge the important duties committed to his trust. He desires also to express his gratitude to the officers of the Religious Tract Society in London, and to the members of the Committee, for the affectionate and indulgent manner in which his public services were received; for the pleasure he enjoyed at the interesting meetings of the Committee, and for the prompt and intelligent manner in which information was afforded in answer to his various inquiries by the officers of the Society and the members of the Committee.

Some packages transmitted by the London Committee to this Society accompany this report.

It may not be improper to mention that your Delegate had a friendly conference with a meeting of the Committee of the Glasgow Tract Society, and that he had the pleasure of learning, while in Paris, that the Tract Society in that city was in a prosperous state, and it is hoped that the recent revolution in France will give a new spring to that and other evangelical enterprises throughout that kingdom.

He was also enabled to distribute profitably many of this Society's publications, and trusts he has given some aid to the cause of Temp.

perance, by addresses at various meetings, by introducing the subject in private companies, and by the distribution of Tracts on that interesting subject. All which is respectfully submitted by the Committee's fellow-laborer and faithful Brother in Christ,

*New-York, Nov. 15, 1830.*

JAMES MILNOR.

DOCUMENT **A**, ABOVE REFERRED TO.

At a meeting of the Committee of the Religious Tract Society, held 7th Sept. 1830, the Rev. Dr. Milnor, of New-York, having attended the Committee, as the representative of the American Tract Society, to take leave previously to his return home, it was

*Resolved*, This Committee request the Rev. Dr. Milnor to convey to the American Tract Society assurances of their earnest desire to co-operate with that Institution at all times in promoting the various important efforts in which the Societies are respectively engaged. They have heard with much gratification and thankfulness of the signal success with which it has pleased the Most High to crown the exertions of their American brethren, whereby many souls have been brought from darkness to light, and the glad tidings of the Gospel of Christ have been widely diffused.

The Committee would farther express the great pleasure they have derived from personal intercourse with the representatives of the American Tract Society: they trust that similar intercourse may, from time to time, be renewed; being fully assured that such communications strengthen those bonds of Christian affection by which England and the United States of America are connected, while the institutions of both countries will thereby be stimulated to increased exertions. To Dr. Milnor they feel especially indebted for the assistance he rendered at the Anniversary Meetings of the Religious Tract Society, and they regret their inability to express the deep interest with which his accounts from their transatlantic brethren were received by the members and friends of the institution assembled on those occasions.

In conclusion, the Committee of the Religious Tract Society would desire to record, though but in an imperfect manner, their fervent hope and full confidence that the Divine blessing will be farther vouchsafed to the labors of the American Tract Society. Their earnest prayers for its prosperity will be offered at the throne of grace, and they request the like intercessions in their behalf may be presented by their beloved American brethren, deeply feeling that the most active human efforts are of no avail without the Divine blessing, and that daily supplies of grace and strength are needed to enable both institutions to labor strenuously while it is day, seeing that the night cometh when no man can work.

JOHN DAVIS, *Superintendent R. T. S.*

The information contained in document **B**, alluded to above, will be embodied with other information respecting the origin of the American Society's Tracts, and will probably be inserted in a future number of this work.

From the information contained in document C, it appears that it is the duty of *Mr. John Davis*, the Superintendent of the London Tract Society, to keep the Society's accounts, receive all moneys, pay all disbursements, make all purchases of paper, &c., and exercise a general supervision of the Society's entire operations. *Mr. William Jones*, the Assistant Secretary, is engaged about nine months in the year in visiting the Society's Auxiliaries, of which there are between four and five hundred, at their Anniversaries, when he usually takes part in the proceedings of the day. He also writes the Annual Report, and carries on the greater part of the Society's Foreign Correspondence. *Mr. Lloyd* is wholly engaged in superintending the Society's publishing department, and exercises the editorship of all its publications, in which work he has two assistants.

In addition to the above, the Society's establishment consists of two boys to go on errands; two porters; one warehouse-man in the shop, one in the country department, and one to superintend the work brought in from the printers, binders, folders, and stitchers, and to keep the stock reported, when any article is getting low, that it may be immediately re-printed.

The Society occupies four adjoining houses, but no one resides on the premises. It establishes no Depositories of its publications, but endeavors to promote the formation of Auxiliaries in large towns, which purchase the publications in their Depositories, and remit at an early date. All the expenses of the establishment are defrayed from the small profit on publications sold, especially the *book series*, the Committee pledging themselves to appropriate the full amount of all donations received, in their gratuitous issues.

The greater part of the Society's publications are printed by steam machinery, from stereotype plates. All the printing, folding, and binding, are done by individuals employed out of the Society's House—no part of this work being done by the Society itself.

A discount of 25 per cent. is allowed to subscribers and Auxiliaries, and 10 per cent. to booksellers. Of the *Child's Companion* 28,000 copies, and of the *Tract Magazine* 19,000 are circulated monthly.

### REV. DR. MILNOR'S VISIT TO THE ISLE OF WIGHT,

*Where lived the "Dairyman's Daughter," the "Young Cottager," and the "African Servant."*

It is peculiarly gratifying to be enabled to present our readers with an extract from the Journal of a visit made by the Chairman of the Publishing and Executive Committees of the American Tract Society, to the scene of the three invaluable Tracts above named, and to have his own testimony to their truth—especially as it has not unfrequently been intimated that the author, in writing them, drew very largely from the resources of his own imagination. There are those who are accustomed to consider the triumphs of Divine grace, not

less than fine descriptions of natural scenery, as existing only in the regions of fancy, by some of whom these three Tracts especially have been singled out as fictitious. The sequel will serve to show on how very slight grounds such an intimation has been founded.

We were now (says the Journal) approaching Brading, where the Rev. Legh Richmond commenced his ministry, were passing through the rich and delightful scenery which he so tastefully describes, and about to behold, and in some instances to press with our footsteps, those almost hallowed spots on which occurred events the remembrance of which he has perpetuated in those memorable Tracts, the "Young Cottager," the "African Servant," and the "Dairyman's Daughter." We had with us these invaluable Tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places which he does not name, but describes with such fidelity to nature that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of his descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interest of his narrative, and is highly instructive in showing the Christian the religious feeling with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtailers of these Tracts, the retrenchment, in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

On arriving at Brading we drove immediately to the church-yard where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine looking little girl if she could show us the grave of Jane, the Young Cottager. "Oh yes," she said, and advanced before us as our guide. After showing us the grave of Jane, and standing over it as long as we desired, in silent but affecting meditation, she told us she would show us the verses on Mr. and Mrs. Berry's tomb-stone, that Jane had got by heart, and repeated to Mr. Richmond. "Well, my dear," said I, "the reading of these verses helped Jane to become a good girl, and to die happy, did it not?" She answered, "yes sir," as she did my next inquiry, whether she would not try to be as good a girl and die as happy as little Jane. The epitaphs which little Jane committed to memory, and especially the one on Mr. B's tomb-stone, which was probably the means, under God, of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven may show the simple means the Holy Spirit often employs to accomplish the conversion of the soul to God.

We went from the grave-yard into the church, a very ancient structure, not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing, in its interior, but two singular tombs with wooden effigies of the deceased, several plainer but apparently very old monuments of stone, and a most helter skelter inconvenient arrangement of the pews. Its location, however, is at once sequestered and convenient to the village, above which it is considerably elevated.

The parsonage, a comfortable looking abode, is immediately adjacent to the church-yard. From the church, the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the *Young Cottager*, as seen from this spot, are all just as there represented. On our way from Brading to Sandown-bay the prospects were variegated and pleasing, and as we passed the fort we emerged upon one of the grandest views of the ocean through the bay we had yet seen. Here was pointed to us the high down which Mr. Richmond describes in the *African Servant*, the perpendicular cliff in which it terminates, and the jutting rock under which he discovered and conversed so interestingly with his sable friend. Nothing could be more true to nature than the surrounding scenery as he describes it in that Tract.

We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing several rose-bushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea-view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch we walked down to what is called Shanklin Chine, a large romantic fissure or chasm in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin. No description extant of this singular spot is either so minutely accurate or so beautiful as that given by Mr. Richmond, in the "*Young Cottager*," as one of his places of solitary religious meditation. We occupied the same "little hollow recess in the cliff" from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the noble scene in actual view, except that a mist hid from us "the towering spire" of the Chichester cathedral, that in these peaceful times we beheld no "frigate standing into the bay," and but few vessels of any description happened at that time to enliven the prospect. We lingered long upon and near the beach, and then proceeded up the chine, along the side of which the fishermen have formed a convenient footpath, with a resting place or two on the way, where an interesting point of observation happened to offer. Several neat cottages with small gardens have been erected within the fissure, each of which, while sheltered from the weather by its lofty sides, enjoys an extensive prospect of the sea.

Returning to the village, we resumed our carriage, and passing by Shanklin church, a neat old edifice, we came to Bonchurch village, which is quietly seated in what is called the undercliff, a deep recess between a very lofty eminence or down on the inland side, and a high bank toward the sea. We got out of the carriage and proceeded along the bank, for the sake of the view which it presented of some excellent scenery not before disclosed. Below the village we threaded the way down a footpath to the road, and got into our carriage, our course now lying up a valley between gently sloping but lofty hills on either side. Landscapes of peculiar beauty and variety, exhibiting

numberless fields of grain nearly ripe for the harvest, herds of cattle and flocks of sheep, with here and there a company of haymakers busily employed, presented themselves in ever-changing aspects as we ascended or descended the successive slopes of this delightful valley. We had long in sight, and at length passed at some distance, the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcomb. Travellers have given rapturous descriptions of the interior and its rich collections of paintings and sculpture. Of these we shall probably never have a sight; but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairyman's daughter died, whose funeral Mr. Richmond attended at the request of the latter; and where, on a visit about a week after, he had his first conversation with her whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication. He gives in the *Dairyman's Daughter* a correct account of the situation and appearance of Appuldurcomb, and of the adjacent scenery. We saw "the summit of the hill adjoining" the venerable mansion, to which he ascended after the visit referred to; the triangular pyramid of stone near which he sat down to meditate, and the magnificent surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and south-eastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the *Dairyman's Daughter* with the like interest and emotions. My feelings obliged me to resign the book to my companions, and under the various emotions the narrative and the scene excited, it was difficult for any of us to prosecute our reading: but with an intensity of interest we gazed upon the lovely prospect until it could be no longer seen.

We now approached Arreton, the village in the church-yard of which lie interred the mortal remains of Elizabeth Wallbridge, the sainted daughter of the Dairyman. About a mile from it we stopped before the cottage from which her soul ascended to its rest, and were kindly received by her surviving brother, a man now advanced in years, and still a resident in the mansion of his birth. He showed us Elizabeth's Bible, in which was simply written, "Elizabeth Wallbridge, daughter of Joseph and Elizabeth Wallbridge; born 1771—died 1801;" and took us up stairs into the room in which she expired. We added our names to a long list in a book kept by her brother for the purpose, and then took our leave; Mr. Wallbridge in a very respectful manner thanking us for our visit.

Our simplicity in finding satisfaction in such a visit would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead.

On leaving the cottage our path was the same as that over which moved the funeral procession of the *Dairyman's Daughter*, in the manner so affectingly described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes under an arch formed by the trees on either side; a



lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning yet rejoicing relatives and friends of the deceased, we were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended to the skies. Thus prepared, we reached Arreton Church, and leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for awhile on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

From this to Newport, our destined resting place, we could only talk on things connected with the scenes, and incidents, and reflections of the day; uniting in the sentiment, that Paris, with all its palaces, and gardens, and paintings, and statues, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchanting island; and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

*New Publication.*—DIARY for 1831, 64 mo. in a pocket-book form; containing a text and a verse of a hymn for each day in the year, with a blank opposite for noting the memoranda of each day. Price,        cents each.

## RECEIPTS

### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending December 15, 1830.*

FROM AUXILIARY TRACT SOCIETIES.		For Tr.	Don.
VER.—Clarendon, Mrs. Evelina Hodges, Sec.		2 00	2 00
Marlborough, Fem. Mrs. Huldah C. Newton, Ag.		9 00	1 00
Shoreham, Levi O. Birchard, Ag.		20 00	
St. Albans, Fem. Rev. Worthington Smith, Ag.		2 90	
MASS.—Lee, Hubbard Bartlett, Tr.		30 00	30 00
New Marlborough, (North Soc.) Harley Goodwin, Tr.		2 15	2 15
Richmond, Berkshire Co. Abraham B. Rosseter, Sec.		3 19	12 00
R. ISL.—Bristol, Fem. Miss Hannah Church, Sec.			22 00
CONN.—Danbury, Horace Bull, Tr.		19 87	16 25
East Haddam, Fem. Mrs. S. B. Parsons, Ag.		8 16	4 09
Groton, George Stanley, Sec.		13 68	17 32
Grassy Hill, in Lyme, Benjamin F. Gillet, Tr.		3 00	5 25
Hartford, Conn. Branch, Charles Hosmer, Sec.		350 00	
Humphreysville, Fem. Mrs. Hannah Thompson, Sec.		4 00	6 00
Kent, Fem.			9 58
Middletown, Luke C. Lyman, Sec.			12 09
Do. by their Auxiliary, Chatham,			2 50
New-London, Robert Coit, Tr.		30 00	
Northford, Rev. Matthew Noyes, Ag.			4 42
Norwich, Fem. Miss Sarah Backus, Sec.		5 00	30 00
Saybrook, 2d Soc. Fem. Mrs. A. P. Champlin, Ag.		9 00	
Watertown, Benjamin De Forest, Ag.		1 00	19 00
West Greenwich, W. B. Sherwood, Sec.		2 76	
Winchester Centre, Hiram Church, Tr.			20 00
N. YORK.—Aquibogue and Mattituck, Selden Herrick, Tr.		2 25	75
Auburn, Clark B. Hotchkiss, Ag.		40 00	
Berea, Montgomery Co. Fem. Miss Maria Houston, Tr.		9 00	3 00
Bethlehem, Salisbury Mills, P. O. Robert Dennison, Tr.		1 89	
Bovina, John Hume, Tr.		1 94	1 00
Bridgehampton, L. I. Rev. Amzi Francis, Tr.		4 27	

	For Tr.	Don.
Buffalo, Orlando Allen, Tr.	44 80	
Carmel, Fem. Elizabeth Belden, Sec.	6 50	
Cazenovia, Fem. Mrs. C. C. Hough, Ag.		8 00
Chatham, Columb. Co. Rev. Moses Raymond, Tr.	4 50	
Do. do. Fem. Catharine Hutchinson, Tr.	3 31	
Claverack, Fem. Mrs. Richard Sluyter, Sec.	4 00	1 00
Clove, in Rochester, Ulster Co. Rev. B. B. Westfall, Pres.	8 30	
Fiatbush, Ulster Co. P. A. Overpough, Tr.	50	
Fresh Ponds, Joseph Willets, Tr.	2 50	
Glen's Falls, E. Hawley, Ag.	9 00	
Goshen, Orange Co. Dr. John S. Crane, Tr.	13 75	
Hampstead, Rockland Co. Fem. Miss Elizabeth Coe, Sec.	8 00	
Harlem, Fem. Miss Laetitia Doughty, Tr.	5 75	12 00
Hopeville, William Clark, Tr.	3 62	
Hunter, William W. Edwards, Pres.	5 00	
Huntington, L. I. Fem. Mrs. Henrietta Brown, Tr.	6 54	
Johnstown, (Montgomery Co. Aux.) Zenophon Haywood, Sec.	17 80	
Lansingburgh, Elias R. Parmelee, Sec.	36 94	8 77
New-Hackensack, M. W. Dwight, Tr.	12 00	4 00
New-Paltz, Ulster Co. Fem.	1 00	
New-York City Tract Society, Alfred Edwards, Tr.	1275 47	
Do. by Fem. Aux. Mrs. J. R. Hurd, Tr.	102 04	
Poughkeepsie, Mrs. Phebe Bowne, Tr.		21 00
Prattsburgh, Flavel Loomis, Sec.	21 00	
Rhinebeck, Fem. Mrs. C. Davidson, Sec.	5 00	
Rochester, Monroe Co. Levi A. Ward, Tr.	98 25	
Rochester, Ulster Co. Rev. B. B. Westfall, Pres.	6 44	
Sag Harbor, M. B. Osborn, Tr.	7 00	13 00
Scotchtown, John McWilliams, Tr.	7 00	5 00
Setauket, L. I. Jesse S. Woodhull, Tr.	6 87	
Smithtown, J. R. Hunting, Tr.	5 00	
Somers, John Owen, Pres.	1 75	
Spencertown, Columb. Co. Rev. Joel Osborn, Ag.	2 77	
Springfield, Otsego Co. William L. Bigelow, Sec.	18 00	
Sweet Hollow, in Huntington, L. I. John Everitt, Tr.	16 75	
Troy, Charles Lyman, Tr.	30 00	
Utica, Edward Vernon, Sec.	200 00	
Windham, Greene Co. Fem. Abigail Pratt, Tr.	5 00	
N. JER.—Bloomfield, Juv. J. Crane, Tr.	6 52	
Elizabethtown, Union, J. J. Bryant, Tr.	20 48	
Hackettstown, Fem. Mary Campbell, Sec.	6 00	2 00
Harmony, in Greenwich, Fem. Ann T. Fair, Sec.	9 68	7 56
Morristown, Fem. Mrs. Sarah A. Mills, Tr.		50 00
Oxford, Fem. Mrs. Sarah Sherrerd, Tr.		20 00
Perth Amboy, Fem. Mrs. Margaret Maurice, Tr.	1 74	
Readingtown, (North Branch,) Martin Wyckoff, Sec.	10 00	
Somerville, Fem. Mrs. Sophia Talmage, Tr.	7 18	5 00
Stillwater, Fem. Sarah Roy, Tr.	6 41	
Washington, Morris Co. Fem. Phebe S. Miller, Tr.	3 20	
PENN.—Montrose, (Susquehanna Co. Aux.) Jerre Lyons, Tr.	11 18	
Philadelphia Branch, Frederick Erringer, Tr.	1000 00	
DIS. COL.—Alexandria, Fem. Mrs. E. S. Ladd, Sec.	42 50	
Washington City, John Kennedy, Tr.	100 00	
VIR.—Leesburg, W. A. Powell, Esq. Tr.		10 00
Liberty, Bedford Co. Edward Phillips, Sec.	10 00	
Petersburg, Thomas H. Roswell, Tr.	50 00	
Shepherdstown, James McMurrin, Tr.	20 00	10 00
Winchester, Daniel Gold, Tr.	50 82	20 00
Do. by their Aux. Falling Water Cong.		2 00
Do. do. Gerrards Town,		5 00
Do. do. White Post,		3 00
N. CAR.—Salem, Stokes Co. William Lewis Benzien, Sec.		20 00
Shiloh, Granville Co. Fem. Miss Priscilla S. Daniel, Ag.	10 00	
S. CAR.—Little Pee Dee, Marion Dist. Malcolm Stafford, Sec.	6 00	2 00

	For Tr.	Don.
KEN.—Richmond, Fem. Mrs. Susan H. Irvine, Sec. . . . .		5 00
OHIO.—Chillicothe, Rev. John P. Bausman, Tr. . . . .	6 80	
Columbus, Rev. James Hoge, D. D. Ag. . . . .	41 12	
Hudson, (Portage Co. Aux.) Prof. E. Wright, Tr. . . . .	59 00	
MICH. TER.—Mackinaw, Robert Stewart, Esq., Sec. . . . .	23 50	
L. CAN.—Montreal, Rev. G. W. Perkins, Ag. . . . .	11 00	
SOCIETIES NOT AUXILIARY.		
N. YORK.—New Utrecht, Female Bible Miss. and Tract Soc. Mrs. Knapp, Tr. . . . .	6 43	
N. JER.—Hamburg, Sussex Co. Fem. Mrs. D. Haines, Tr. . . . .	5 21	
Paterson, 2d Ref. Dutch Church, Ralph Doremus, Tr. . . . .	2 00	
Tracts sold at the Depository to individuals, . . . . .	253 28	

*Directors for Life.*

MASS.—Bolton, S. V. S. Wilder, Esq. <i>President</i> , in part for perpetuating the "Pilgrim's Progress," . . . . .	100 00	CONN.—Coventry, Mrs. Persie Lillie, . . . . .	1 37
Dedham, Rev. Ebenezer Burgess, for do. . . . .	100 00	Litchfield, First Ecclesiastical Society, . . . . .	22 22
CONN.—Litchfield, Hon. Benjamin Tallmadge, . . . . .	100 00	N. YORK.—Albany, Samuel M. Hopkins, Esq. in part of a counsel fee, . . . . .	20 00
Norwalk, Rev. Henry Benedict, by Aux. Tr. Soc. (in full of \$ 50,) . . . . .	25 00	Caroline, Joseph Speed, . . . . .	75
N. YORK.—New-York City, Joseph Brewster, in part for perpetuating "Bunyan's Pilgrim's Progress," . . . . .	100 00	Cooperstown, Session of Presbyterian Church, . . . . .	6 00
Rev. Wm. McMurray, D. D. by ladies of Market-street church, . . . . .	50 00	Granville, Rev. John Whiting and members of his Society, . . . . .	10 00
John Rankin, in part for perpetuating the "Pilgrim's Progress," . . . . .	50 00	Long Island, Platt Buffitt, Esq., . . . . .	5 00
Charles Starr, for do. do. . . . .	100 00	New-Hackensack, Mrs. Zephaniah Platt, for Val. Miss. . . . .	5 00
Poughkeepsie, Isaac Roosevelt, by his father, Mr. Jas. Roosevelt, . . . . .	50 00	New-York city, Lockwood De Forest, \$ 20—Mrs. Downy, 50 cts. . . . .	20 50
<i>Members for Life.</i>		J. F. F. \$ 2—A Friend, \$ 1—Do. . . . .	
MASS.—Bernardston, Rev. Wm. Riddel, . . . . .	20 00	Thank-offering for Val. Miss, \$ 3, . . . . .	8 00
R. ISL.—Bristol, Miss Charlotte De Wolf, . . . . .	20 00	Fem. Friend, by J. Nitchie, Esq. . . . .	5 00
CONN.—Hartford, Charles Bliss, (in full of \$20,) . . . . .	10 00	"Legh Richmond," in part for perpetuating the Young Cottager, . . . . .	40 00
N. YORK.—Albany, Wm. James, by Annanias Platt, Bethlehem, . . . . .	20 00	Orange County, A Friend, . . . . .	2 00
Lansingburgh, Reverend John W. McCallough, by Aux. T. S. . . . .	30 00	Prattsburgh, Orren Daball, . . . . .	5 00
New-York City, Frederick Bull, . . . . .	20 00	Ripley, Chautauque County, L. Hopkins and family, . . . . .	1 75
Prattsburgh, Rev. Geo. R. Rudd, his church and congregation, . . . . .	20 00	Sacket's Harbour, Miss Elizabeth Camp, . . . . .	8 00
Scotchtown, John McWilliams, (in part of \$20,) . . . . .	10 00	Utica, Anonymous, by Mr. E. Vernon, for Val. Miss. . . . .	3 00
N. JER.—Readingtown, Mrs. Ann M. Van Liew, by Aux. Tr. Soc. . . . .	20 00	N. JER.—Readingtown, John Hall, \$ 1—M. Wyckoff, \$ 1, . . . . .	2 00
VIR.—Winchester, Mrs. Phebe Gold, by Mr. Daniel Gold, . . . . .	20 00	PENN.—Churchtown, A Friend, Esq., . . . . .	3 00
Miss Anna D. Holliday, by a friend, (in full of \$20,) . . . . .	10 00	VIR.—A Clergyman, by D. Gold, . . . . .	18
<i>Other Donations.</i>		Harper's Ferry, James Dudley, . . . . .	1 00
VER.—New-Haven, Rev. Joel Fisk, \$ 2—A Lady \$ 3, . . . . .	5 00	N. CAR.—Salem, Stokes County, sundry individuals, . . . . .	2 50
MASS.—A Friend, . . . . .	25 00	OHIO.—Bloomingburgh, Fayette County, Church and Cong. . . . .	10 00
Otis, Congregational Church, . . . . .	5 00	Paynsville, Thomas Fitch, . . . . .	1 00
		The above list contains donations—	
		In part for perpetuating the "Pilgrim's Progress," . . . . .	
		Do. do. the "Young Cottager," . . . . .	
		For Tracts for Valley of Miss. . . . .	
		Whole amount of Donations, \$1,548 00	
		Received for Tracts sold, 4,356 96	
		Total, \$5,904 96	

# THE AMERICAN Tract Magazine.

---

VOL. VI.]

FEBRUARY, 1831.

[NO. 2.

---



See Tract No. 24, "Children of the Forest."

---

## PROGRESS OF THE MONTHLY TRACT DISTRIBUTION.

---

THIS system of effort is evidently making a rapid progress throughout the country, and taking a deeper and deeper hold of the affections of the people of God. At one meeting of the Committee of the American Tract Society, recently held, letters were received from thirty-four Auxiliaries, each speaking with interest of the Monthly Distribution as prosecuted by themselves.

*Let the three following items be secured*, and we are persuaded that none can estimate too highly the importance of this means of usefulness.

1. That the *best qualified individuals engage as Distributors*. "The best materials in the churches," as has been properly said, should be selected for this work.

2. That they do their work at once *discreetly and faithfully*, with hearts burning with love to God and the souls of men; never losing sight of the object to do whatever Providence affords the opportunity of doing for the eternal welfare of those they visit.

3. That Distributors and all the friends of Christ *wrestle with God in prayer* for his blessing on this system of effort. Instances have already occurred in which a Distributer, devoting the early part of the day to fasting and prayer, has gone out and found a surprising access to the hearts of the people, and evidences that souls had been converted to God by these labors.

We add some encouraging items of intelligence from different parts of the country.

*Utica, N. Y.*—"I have time only to say, that in the report of the Monthly Distribution for December, read yesterday, *five conversions* were reported to have occurred through the Tracts, as the direct means, since the last distribution."

"It is worthy of notice," says the Rev. Warren Day, Agent for the Tract cause in the Western District of New-York, "that the present revivals of religion in Oneida County are chiefly in the places where the monthly Tract distribution has been in operation."

*Boston, Mass.*—This work has now been prosecuted for some months in this city, with encouraging success. "Am I asked," said one of the devoted clergymen of Boston to his people, "where the millennium will begin; I answer, *where the Gospel is brought home to every bosom*, and this is the system to do it. It fills up the vacancies left by other Christian efforts." "What a noble work," says the Agent of the American Tract Society at Boston, "has Providence devised in the Monthly Distribution! It not only renders those already laboring in the Tract cause more active, but calls up a *host* to their aid." See Boston Tract Society, p. 21.

*Winchester, Va.*—"We are still pursuing the Monthly Distribution, and not without some encouragements. November was our seventh month. About 500 families are supplied, and 8 decline receiving the Tracts. Our distributors, who are mostly ladies, are generally delighted with their work. In most cases they are received kindly and cheerfully—in some instances *joyfully*."

*Norwich, 1st Sec. Con.*—The work has been in operation sixteen months, and with increasing encouragement, especially where the Distributors have been most faithful. One Distributer says, "on recalling my first month's visit, and comparing the state of feeling then manifested, and the general reception of the Tracts at that time with the present, I see reason for much encouragement in this work. One woman, who at first received my Tracts and calls with repulsive looks, lately wept when urged to attend to the concerns of her soul. The subject of religion has been brought to mind monthly in families where otherwise it would perhaps never be thought of. Opportunity has been afforded for administering to the temporal and spiritual wants of the sick. Neglecters of public worship on the Sabbath have been induced to a more regular attendance, and a number of families, before either indifferent to the subject or directly opposed to it, have

been persuaded to place their children under a course of Sabbath school instruction.

*Rochester, Ulster County, N. Y.*—"We have the pleasure of communicating the joyful intelligence, that the monthly distribution is still going on prosperously with us; 250 families have been supplied for ten successive months; 150 additional families are supplied by the Clove Society. In many instances the Tracts have taken a deep hold upon the heart and conscience, and produced religious impressions, when all other means had proved unavailing. The distributors, most of whom are females, feel greatly encouraged, though their labors are arduous, owing to the great extent of country over which they have to travel at all seasons of the year. One female is awakened by reading the Tract, *The Sinner directed to the Savior*."

*Gouverneur, N. Y.*—"The Female Tract Society have persevered in the monthly distribution more than a year. Though it has cost them much labor, as our population beyond the village is quite sparse, they have performed their work with increasing cheerfulness, and not without some tokens of the Divine approbation. If this system of effort commenced in the city, reason and Providence (for God has blessed it to souls) require it should be *extended through our country and world*."

Mrs. L., of C., in the same State, states, that in the monthly Tract distribution in that place, her heart was greatly encouraged by finding one young woman inquiring what she must do to be saved. The Tract she was distributing was *Christ the only Refuge from the Wrath to Come*. She gave it to the young lady, who afterward informed her that it led her to feel there was no other refuge but Christ; and, as she hoped, to yield up her heart to Him. She is now an active and devoted Christian.

*Erie, Penn.*—"The monthly distribution commenced the present year, will form an era in our Tract operations. The work is prosecuted by members of the Female Tract Society, who in supplying every family, store and grocery, 220 in number, were always kindly received, and in a majority of cases the Tracts were received with cordial thankfulness: the results thus far have exceeded the hopes of the most sanguine." "Three persons who were hostile to Tracts have joined our society. Some have been persuaded to attend church, and more to attend the Sabbath schools. My own district embraces about fifty families, and extends two or three miles. I can truly say these visits are among my highest pleasures."

*Springfield, N. J.*—"The Monthly Tract, being on Intemperances, came into the hands of a Temperate Drinker, and brought him to the resolution of total abstinence. "Aged men, who never attend church, when the monthly Tract comes round, put on their spectacles and read it through."

*Peru, N. Y.*—"The monthly distribution was commenced one year since, by a few females, with many fears, "but hitherto," writes one of the Distributors, "hath the Lord helped us. An increasing interest is manifested in the Tract cause; and if no other good has been done, I can say my own soul has been refreshed in the performance of the duty."

*Jewett City, Con.*—"The monthly distribution has been followed

by many happy results. One woman remarked of the monthly Tract, that it was the most valuable present she had ever received. The same visit brought to light the fact that she was without a copy of the Bible; thus testifying to the usefulness of this system of effort in the knowledge thereby derived of the temporal and spiritual wants of all classes of society."

*Princeton, N. J.*—The distribution performed by the Female Tract Society, in co-operation with the Nassau Hall Tract Society; 1893 families supplied. The Distributors have found the work *far* more pleasant and interesting than they anticipated; and earnestly hope it may be continued.

*Northampton, Mass.*—"We have taken efficient measures for the Monthly Distribution of Tracts in this town. We have enlisted the first people in the town, both male and female, (36 in number,) as Distributors; and have funds raised to sustain the work, which we hope will be permanent. Our pastor has prepared Hints to a Distributor, which are excellent, and will be printed. Many of the towns in this vicinity are adopting this system of effort."

*C——, N. Y.*—"Our Tract Society, though not strong, have resolved to attempt to supply, monthly for one year, every family in the town of C——, in which it is estimated that more than 2,000 persons live without the stated means of grace; and that of 1300 children between the ages of 5 and 15, only about 60 receive the benefit of Sabbath school instruction. Many of the people are Universalists and Infidels, living without God, and without hope in the world."

*Salina, N. Y.*—"The Monthly Tract Distribution has been the means of essentially increasing the number of attendants on public worship, and some conversions are ascribed to the Divine blessing on the Tracts."

*Bloomfield, N. J.*—Between 600 and 700 families supplied—six refusals.

*Florence, Alab.*—"The Monthly Distribution, which we commenced in June last, has been promptly executed. We design extending it as far as possible into the surrounding country, where there is but little ministerial instruction."

*Gambier, Ohio.*—"The Young Men of the Episcopal Seminary, located here, have supplied 7 or 8 townships, being not far from half of Knox County, with one or more Tracts to a family, in connexion with their efforts for the Bible cause."

*Huntsville, Alab.*—"The Distributors are becoming more and more interested in the labor of love, and we discover a deeper interest to be felt in the Tract cause generally."

*Cincinnati, Ohio.*—"The Monthly Distribution is extending in this vicinity. Much good has already been done, as we have good reason to believe, in several places, and we have positive evidence in two cases, one in this city, and one a few miles distant."

*Danbury, Con.*—"Our Monthly Distribution succeeds well; nearly 500 families are regularly supplied. I am convinced that a *great moral influence* has, in this way, been brought to bear on this community. The attention of hundreds has been directed to the great prominent truths of the Gospel, to whom it would have been very difficult to have gained access by any other means."

**Mansfield, Con.**—"The Monthly Distribution has been in operation for some months. One woman said her husband used to spend a great part of his Sabbaths in fishing, until he received a Tract on the observance of the Sabbath, which produced such an effect on his mind that he has since resisted all the solicitations of his former wicked companions."

**Philadelphia, Pa.**—At the last meeting of Distributors and friends, it appeared that the number of Distributors now employed is about 400; that the cost of Tracts for the last ten months has been \$1,692 80; that 467 children have been brought into Sabbath Schools, and 392 families found destitute of the Bible. Several interesting incidents are reported, one of them unusually striking, which will be inserted in its details in our next.

**In New-York City** the work is prosecuted with energy. More than 35,000 families were reported in the month of December, and a number of instances of hopeful conversion.

---

"GUIDE TO THE

**MONTHLY TRACT DISTRIBUTION."**

We earnestly invite the attention of all who engage in this work to the document of 12 pages with this title, copies of which will be furnished gratis by the Parent Institution, and the same is embraced in the Tract Magazine for December.

---

**AUXILIARY OF NORWICH CITY, CONN.**

At the Annual Meeting of this Society, December 2, it appeared that about 425 families, including 70 in the parish of Long Society, had been supplied monthly since October, 1829. "The Monthly Distribution," says the Report, "was commenced during the most interesting season of the recent descent of the Holy Spirit on this region; and the first Tract selected was "*Quench not the Spirit.*" The distributors will never forget the impression they received while passing from one dwelling to another, and through the various apartments of buildings occupied by many families, where it seemed that the Spirit's influences had extended themselves through an entire street, and prepared the way for this work of love.

Another Distributer states that she has reason to hope the Tract "*Quench not the Spirit*" was blessed to the conviction and conversion of a young man, and the deepening of religious impressions upon the mind of his wife, both of whom give good evidence of a change, and have united with the Baptist church.

Another Distributer, during the first month of her labors, held a short but interesting conversation with an aged woman, and drew from her a promise that she would *immediately* endeavor to surrender herself to God. On repeating the visit after the lapse of some weeks, she found delightful evidence that the engagement had been fulfilled. With streaming eyes she related the progress of her feelings during the important change. She said "The words of the Distributer were few, but went to her heart; she felt that she had come to warn



her to flee from the wrath to come, and she had no peace from that hour till she found it at the foot of the cross. She has since united herself with the church of Christ.

The receipts of this Society in three years since its formation have been, in donations \$351 48—for Tracts sold, \$170 16. WILLIAM P. GREENE, Esq. Pres., F. A. PERKINS, Esq. Treas., JOHN A. ROCKWELL, Esq. Sec., RUSSELL HUBBARD, Depositary.

### USEFULNESS OF TRACTS.

We have regreted that the pressure of other matter has excluded from some of the late numbers of the Tract Magazine, the record of facts, showing that God is still giving efficacy to the publications of the American Tract Society in the conversion of souls to himself. Great as the encouragement is from other sources, to prosecute these arduous labors, we cannot but feel that this is the *crowning blessing*.

#### THE TRACT "QUENCH NOT THE SPIRIT" BLESSED TO A UNIVERSALIST.

It may not be improper, says the Secretary of an Auxiliary Tract Society in the state of New-York, for me to state that the Tract *Quench not the Spirit* was an instrument in the hands of God of awakening me from a very stupid dangerous state in early life. I had made a public profession of religion, but afterward embraced the doctrine of *universal salvation*; and for twelve years was a firm believer in the final salvation of all men. Not far from three years since, I, for the first time, read the above named Tract. It filled my mind with serious thoughts of the present, past, and future. I was brought almost immediately to resolve to spend the remnant of my days in the service of the Redeemer; and I think I can sincerely say there has not been a day since that time in which it has not been the sincere desire of my soul to spend and be spent in the service of the ever blessed Redeemer. I now honestly and sincerely believe the doctrine of universal salvation to be a delusion of the great adversary of souls.

#### THE TRACT AND THE TOBACCO CHEWER.

The following is an extract from an anonymous individual in Connecticut, enclosing \$6 18, one half for the American Tract Society, and the remainder for the American Bible Society.

"I forward you the enclosed as a small donation of retrenchment money for two years. In May, 1828, on Sabbath morning, I took up the Tract *The Worth of a Dollar*. I followed the good Deacon into the small house on the Green Mountains—listened to his conversation with the poor woman—saw the agitation of his mind in taking from his pocket his last dollar to enable her to procure a Bible—witnessed his composure and peace of conscience, and the blessing that attended him on his way home; and his joy in hearing, two years after, of a revival of religion and 30 hopeful conversions as the fruits of his benevolence and his prayers—I thought what a multitude might be converted, by means of these 30, down through the ages of time

and what glory would thereby redound to God—and I cried out, who can estimate “the Worth of a Dollar,” when given in faith, and followed by the prayers of the giver? I thought of the example of the good Deacon, and a voice seemed to whisper, ‘Go thou and do likewise.’

“I immediately inquired, In what way can I add a dollar to my annual contributions for religious purposes? I could not save it by abstaining from Ardent Spirits, for the use of it I had already abandoned. But there was *another habit* I had contracted, equally useless, whose power seemed almost resistless. This was the *use of Tobacco*, which cost me about \$3 a year. This was a bondage from which I had for a considerable time longed to be freed, without having sufficient fortitude to assert my liberty. But as I now saw ‘the Worth of a Dollar,’ I threw the quid from my mouth, cleared my pockets of the foul stuff, and sent my thoughts above, beseeching the Lord now to assist me to conquer the power of this worse than useless habit, and resolving annually to add the \$3, which it had cost me, to my charitable contributions.

“By the good hand of God upon me I have thus far overcome. As I had no convenient opportunity to send to you last year, I now send the sum for that year and the present, with the interest for the last; and hope, by the Divine blessing, to continue the contribution, from year to year.”

---

#### GRANT OF TRACTS BLESSED TO A CLERGYMAN'S YOUNGEST DAUGHTER.

The Rev. Mr. M——, of S——, Ohio, says, “some months since I received the Tracts which your Committee were pleased to grant, through the Rev. Herbert C. Thompson, for which I desire to be thankful to God, to him and to the Committee. We hope that the Tract, *Quench not the Spirit*, has proved a blessing to my youngest daughter, who has since made a profession of religion. Other Tracts, we trust, are preaching to the consciences of many. I cannot but repeat the obligation I feel for your sending me such a parcel of excellent Tracts, abounding, as they do, in that close heart-religion which alone is sufficient for the salvation of depraved apostate man.”

---

#### PROVIDENTIAL ADAPTATION OF A TRACT.

The Rev. Dr. C., of T—— in Tennessee, states, that after preaching in a place where the people were all strangers to him, he distributed a number of Tracts. A few months afterward he was called to preach at the same place again, when a man took him by the hand, and said, “The Tract you gave to me when you preached to us before was one exactly adapted to my case: I had been for some time a member of the church, but had lived in the indulgence of one besetting sin, and the Tract you gave me was on the subject of that very sin. I had supposed no one knew me to be guilty of it, and how you knew it I cannot imagine.” The Dr. told him he had no knowledge of his character when he presented the Tract; and the man at the same time assuring him, that the Tract so timely given had been the means of his reformation.

## PREMIUM OFFERED

*For the best Authentic Narrative Tract.*

A friend of the American Tract Society, believing that truth in no form is more likely to arrest the attention, or gain access to the heart, than in the faithful record of the operations of Divine grace; and that, in this day of the outpouring of the Holy Spirit, many such examples have occurred, which ought to be recorded to the praise of God and for the spiritual benefit of thousands who are perishing in sin—hereby offers a premium of fifty dollars for the *best Evangelical Authentic Narrative Tract*, that shall, in the most striking and impressive manner, illustrate the *operations of the Holy Spirit in the conviction, conversion or sanctification of men*. The premium to be awarded by the Rev. James Milnor, D. D., Rev. John Knox, D. D., Rev. John Woodbridge, D. D., of New-York; and each manuscript to be at the disposal of the Committee of the American Tract Society, in case they shall desire to publish the same. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer, and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Mr. A. Russell, No. 25 Cornhill, Boston; or Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia.

Those Clergymen or others, whom God has made acquainted with examples of his distinguishing mercy and grace, are earnestly requested to communicate them, whether with reference to obtaining the premium or otherwise.

WILLIAM A. HALLOCK,  
No. 144 Nassau-street, New-York.

## PREMIUM OFFERED.

The individual who offers this premium believes, that the *obligation, which is involved in a profession of the Religion of Christ, to live supremely for the advancement of his kingdom in the world*, is not properly understood and felt: that those Divine declarations, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—"If any man have not the Spirit of Christ, he is none of His," (1 Cor. 6 : 17, 19. 20. Rom. 8 : 9. Gal. 4 : 6.) are not made, as they should be, the rule of Christian conduct, and the test of Christian character. He deems it therefore of great importance that something should be written, that will show every professor of religion in what relation he stands to the Lord Jesus Christ and the World for which he died. With this view, he offers a premium of fifty dollars for the best Tract, showing in a clear and persuasive manner, *the obligations devolving on all professors of religion to make efforts and sacrifices for the salvation of men, and in what manner they must be discharged to evince a real union with Christ*. The premium to be awarded by Rev. Thomas H. Skinner, D. D., of Philadelphia; Rev. Charles P. M'Ilvaine, of Brooklyn; and Rev. William Patton, and Arthur Tappan, Esq., of New-York. The manuscripts should each be accompanied by a sealed envelope containing the name of the writer, and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia; or of Mr. A. Russell, No. 25 Cornhill, Boston.

WILLIAM A. HALLOCK,  
144 Nassau-street, New-York.

The premium of \$50, for the best Tract on "*the Importance of the Gospels, its Ministry, its Sabbath, and its Ordinances*," is awarded to REV. WILLIAM C. BROWNLEE, D. D., of the city of New-York.

The time of presentation for the premium of \$50, for "*the best Tract Addressed to Youth at College*," is prolonged until April 1, 1831. Committee of examination, Rev. Drs. Mathews and Cox, and Rev. Mr. M'Ilvaine.

## RECENT PUBLICATIONS.

No. 244. ADDRESS TO THE YOUNG MEN OF THE UNITED STATES, ON TEMPERANCE. Written by Rev. Charles P. M'Ilvaine, in behalf of the New-York Young Men's Temperance Society—pp. 20. Per-

traying, with vivacity and force, the horrors of the scourge of Intemperance—the necessity of a great, united and universal effort for its expulsion; and showing that *Total Abstinence* is the only remedy. That this is necessary for personal safety, the safety of the young, and of society at large, and is a remedy at once very simple, and involving no coercion, no pain, no expense.

DIARY FOR 1831, 64mo, intended as a pocket companion; containing a text and a verse of a hymn, for each day in the year, with a blank opposite for noting the memoranda of each day. Price 25 cents in cloth binding; 30 cents in silk.

RELIGIOUS CARDS.—(2.) "Hear ye the Word of the Lord," being the Third Commandment.—(3.) "A Command of God," being the Fourth Commandment. Price, one cent for ten.

#### WELSH TRACTS.

No.	Pages.	3. Eternity.
1. Cross of Christ,	20	4. The Contrast.
2. Without Holiness no Man shall see the Lord,	4	5. Eight Reasons for not going to Plays, &c.
3. Rewards of Drunkenness,	4	6. Scripture Admonitions.
4. The Swearer's Prayer,	4	7. Remember the Sabbath-day.
5. Common Errors,	16	8. The Soul a precious Jewel.
HANDBILLS IN WELSH.		9. Christian, Remember, &c.
1. The Sabbath-day.		10. Art thou prepared to die?
2. A Secret to a Sabbath Stroller.		11. Yet lackest thou one thing.
		12. Facts on Intemperance.

*Several New and Interesting Tracts*, some of them Narratives, will be announced in our next Number.

#### BOSTON CITY TRACT SOCIETY.

The Annual Meeting of this Society was held December 29. The room was crowded at an early hour. After prayer by Rev. Mr. Rand, the Report was read, from which it appeared, that, during the year 37,600 pages have been distributed in the Sabbath Schools of the city; 37,500 to Seamen; and 15,000 to Humane and Criminal Institutions. But the item in the Society's operations, during the year, on which the Report cheerfully dwells, is the

#### *Monthly Distribution in Boston.*

The whole number of families reported is 8516, of whom 779 decline receiving the Tracts. Numerous interesting and encouraging incidents are related; showing the importance of fidelity, discretion, and a spirit of prayer in the Distributors; the usefulness of the Tracts in several instances; children brought into Infant and Sabbath schools; families supplied with the Bible; prejudices subdued, &c. which want of room compels us reluctantly to omit.

After the reading of the Report, the Rev. Dr. Beecher rose, adverted to the circumstances attending the first preaching of the Gospel by the Apostles in Jerusalem, and read from the Acts several select portions of the Narrative of these events. He then, in a most interesting manner, drew a parallel between the circumstances of those who are now laboring for the conversion of their fellow-men, and the early apostles, in the various obstacles, the oppositions and persecution encountered by the latter; their steadfastness, fidelity, glowing zeal, prayerfulness, confidence in God, and glorious success. Such was the spirit of primitive Christianity, and such the spirit that should,

animate us in all our well-directed efforts for the salvation of the soul.

The Rev. Mr. Green followed with some very appropriate remarks, and then closed the meeting with prayer.

#### PITTSBURGH BRANCH.

This Society, of whose anniversary a brief notice was inserted in the Tract Magazine for September, had circulated in about one year and a half, since its preceding anniversary, 3,497,150 pages of Tracts; of which were circulated gratuitously 251,820 pages, including 192,140 pages circulated in the Monthly Distribution. The Report expresses great gratitude to God, that, through the aid of Agents of the American Tract Society, the *seventeen Counties* of West Pennsylvania have been thoroughly explored, and an Auxiliary formed in every inhabited township where it was found practicable; making in all not far from 150 Auxiliaries now connected with the Pittsburgh Society.

#### AUXILIARY OF AUBURN, N. Y.

Annual Meeting, Nov. 24. Receipts during the last two years, \$530 88. The Monthly Distribution is in operation in several towns in the County. JAMES S. SEYMOUR, Esq., President. Rev. JOHN BLAIN, Secretary. C. B. HOTCHKISS, Treasurer.

#### MONTREAL RELIGIOUS TRACT SOCIETY.

The Sixth Annual Report of this Society, which is Auxiliary to the Religious Tract Society in London, was presented September 3, 1830. Circulated, during the year, 22,722 Tracts and small books. Receipts. \$183. William Lunn, Esq. Treas., John Rain, Dep. and Sec.

☞ The Report of the Baltimore Branch, which came to hand after the above was in type, will be noticed in our next.

### RECEIPTS

#### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending January 15, 1831.*

#### FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VER.—Sheldon, Franklin County, Alvin Fasset, Sec. . . . .	1500 00	2 00
MASS.—Boston, American Tract Society, John Tappan, Esq. Tr. Springfield, Solomon Warriner, Jun. Tr. . . . .	6 40	
Do. by their Auxiliary, Feeding Hills, Mrs. A. S. Smith, Sec. . . . .		1 73
Tyringham, Fem. Miss Theodosia Brewer, Ag. . . . .	2 33	1 17
Westfield, Fem. Mrs. Sally G. Post, Tr. . . . .		4 00
R. ISL.—Bristol, Fem. Mrs. Susan Chickering, Tr. . . . .	33 33	
Providence, Israel H. Day, Sec. . . . .	125 00	
CONN.—Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag. . . . .	18 72	
Do. by their Aux. Mansfield, . . . . .		1 28
Darien, Charles E. Whitney, Tr. . . . .	2 62	
Guilford, Henry E. Hodges, Ag. . . . .	1 66	7 00
Huntington, William Mills, Sec. . . . .		10 40
Mansfield, Fem. Miss Mary Salter, Sec., for Vall. Miss. . . . .		40 00
Middle Haddam, Joseph Dart, Esq. Sec.. . . .	50	8 33
New-Canaan, George W. Ayres, Tr. . . . .	7 74	2 57
New-Fairfield, Sealye Barnum, Tr. . . . .	2 50	2 00
New-Haven, J. L. Cross, Ag. . . . .	5 00	
Do. Fem. Mrs. Henrietta F. Whitney, Tr. . . . .	47 50	47 50
Northfield, Litchfield Co. Lyman Warner, Jun. Sec. . . . .		6 00
Salisbury, Fem. Emeline H. Norton, Tr. . . . .	2 62	18

	For Tr.	Don.
Sharon, David Gould, Tr.	1 34	
Stonington, Rev. Joseph Whittlesey, Sec.	15 00	
Warren, Sherman Hartwell, Sec.	5 00	19 00
N. YORK.—Albany, Central Branch, James Brown, Tr.	178 61	
Ashville, R. Johnson, Sec.	3 05	
Auburn, Clark B. Hotchkiss, Ag.	52 22	
Bethlehem, Robert Dennison, Ag.	10 00	
Brooklyn, L. I. Joseph Howard, Tr.	100 00	
Carmel, (Red Mills,) Fem. Phebe Smith, Sec.	2 50	
Columbiaville, Fem. Miss Sarah Butler, Sec.	5 00	
Dunkirk, R. Farnham, Sec.	5 50	
Fresh Ponds, in Huntington, L. I., S. Woodhull, Tr.	7 04	1 76
Harpersville, Broome County, Azor Smith, Sec.	1 53	12
Hudson, Fem. Mrs. P. Fanning, Tr.	44 88	
Jamestown, Fem. Mrs. Harvey, Sec.	5 80	
Do. by their Fem. Aux. Carol, Mrs. E. Winn, Sec.	4 00	
Fayette, Fem. Harriet Hoyt, Sec.		10 00
Lexington, Greene County, Timothy Edwards, Tr.	8 00	
Mayville, Rev. Isaac Jones, Sec.	7 50	
New Windsor, Silas Carwin, Tr.	6 98	4 00
New-York City Tract Society, Alfred Edwards, Tr.	667 10	
Do. Chrystie-st. Methodist Ch. Mrs. Sarah B. Stillwell, Tr.		12 00
Do. Mulberry-st. Ch. Fem. Harriet Wiley, Sec.	5 00	5 00
Peru, Fem. Harriet Wells, Tr.		3 00
Pleasant Valley, J. Gabaudan, Tr.	6 40	
Rye, Fem. Ann H. Buckley, Sec.	5 00	4 00
Scotchtown, John M'Williams, Tr.		6 00
Sheridan, Mrs. B. B. Gray, Pres.	4 77	
Troy, Charles Lyman, Tr.	8 00	
Utica, Edward Vernon, Sec.	200 00	
Villanova, Dr. A. Pierce, Sec.	6 00	
West Farms, Juv. George St. John, Tr.	1 00	
Westfield, Fem. Rev. Mr. Oakes, Ag.	10 00	4 00
N. JER.—Baskingridge, Horace Shelden, Sec.	3 00	1 00
Bloomfield, Robert R. Kellogg, Sec.	5 20	
Caldwell, C. S. Crane, Sec.	7 24	
Chatham Village, Fem. Mrs. Amelia Spencer, Sec.	1 60	5 00
Elizabethtown, 2d Church,	5 00	
Harkwick Cong. Gratitude, P. O. Fem. Miss Sarah M. Roy, Tr.	4 00	6 00
Harlingen, Fem. Miss Mary Skillman, Tr.	6 12	
Kingston, Fem. Miss Jane K. Comfort, Tr.		3 50
Lawrenceville, Fem. Maria L. Phillips, Sec.	11 08	9 23
Liberty Corner, Somerset County, William Annin, Tr.	8 25	2 75
Littleton, Eliphalet Osborn, Pres.	5 49	1 62
Mansfield, Warren Co. Fem. Miss Hetty H. Sherrerd, Tr.	15 00	5 00
Marksboro' Cong. in Hardwick, Fem. Miss E. Harkinson, Sec.	3 00	2 00
New-Shannack, Nicholas Williamson, Tr.	8 31	8 81
Oxford, Fem. Mrs. S. Sherrerd, Tr.	8 94	
Princeton, Fem. F. W. Morford, Tr.	5 00	
Springfield, Abijah L. Dunnell, Tr.	10 00	
Westfield Fem. Miss Mary Pierson, Sec.	5 00	
West Milford, Bergen County, Jacob Tuttle, Ag.	1 00	
PENN.—Honesdale, Joseph L. Kellogg, Tr.	6 00	
Philadelphia Branch, Frederick Erringer, Tr.	500 00	
Do. by their Aux. Gettysburg,	8 37	
Wattsburg, Erie County, James Nelson, Sec.		5 00
DEL.—Wilmington, Bishop Davenport, Sec.		25 00
VIR.—Clarksburg, Richard Despard, Tr.	34 00	
Winchester, Daniel Gold, Tr.	14 52	
N. CAR.—Hillsboro', Fem. Mrs. Mary G. Nash, Ag.	17 00	8 00
Milton, M. P. Huntington, Sec.		10 00
TENN.—Knoxville, James Park, Esq. Tr.	50 00	
Rock Creek, Bedford Co. Fem. Rev. Thomas J. Hall, Ag.		2 19
KEN.—Lexington, Luther Stevens, Ag.	142 00	
Louisville, William Mix, Tr.	220 63	

	For Tr.	Don.
OHIO.—Chillicothe, Rev. John P. Bausman, Tr.		70 00
Cincinnati, Henry B. Funk, Tr.	234 00	
Elyria, (Lorain Co. Aux.) by their Aux. Brownhelm,		5 06
UP. CAN.—Brockville, Fem. Mrs. Philena Smart, Sec.		10 00
SOCIETIES NOT AUXILIARY.		
CONN.—North Greenwich,	1 20	
N. YORK.—Dashville Falls, Fem. Mrs. Jane A. Butler, Sec.	2 00	
Ithaca, Temperance Society, Benjamin G. Ferris, Ag.	15 33	
Tracts sold at the Depository to individuals, including \$129 03		
from Agents,	513 48	

*Directors for Life.*

MASS.—Westfield, Rev. Isaac Knapp, by Fem. A. T. S. (in full, of \$50.)	\$19 00	Do. a Friend,	25
CON.—West-Chester, D. L. Parmelee, (in part of \$50.)	10 00	CONN.—Litchfield, Dr. Daniel Sheldon,	20 00
NEW-YORK.—Jamaica, Eliphalet Wickes, jun. by E. Wickes, Esq.	50 00	N. YORK.—Cambria, J. Taylor,	1 00
N. JER.—Hartington, Rev. Peter Labagh, by Fem. A. T. S.	64 50	Canaan Four Corners, fem. friend,	1 00
ALA.—Florence, Rev. James L. Sloss, by Aux. Tr. Soc.	50 00	Genoa, Reuben Holmes,	1 00
MISS.—Rodney, Dr. Rush Nutt,	50 00	Kingsborough, Montgomery Co. Mrs. Sabra Steele,	5 00
<i>Members for Life.</i>			
CONN.—New-Haven, Mrs. Henrietta F. Whitney,	25 00	Lansingburgh, a Friend, by Dr. J. C. Bliss,	5 60
North Orange, Rev. Horatio Parsons, by his Ch. and Cong.	20 00	Middletown, Orange Co. Dr. David Hanford,	5 00
Norwalk, Miss Polly Benedict, (in full of \$20.)	5 00	New-York City, a Lady, 18 cts.; J. D. Holbrook, for Tracts in Ceylon, \$5,	5 18
Orange, Rev. Stephen W. Stebbins, by Mrs. Eliza A. Ward,	25 00	Somerset, Joseph Bullen,	2 00
Warren, Miss Sophia Reynolds, by her father, Dea. J. Reynolds, (in part of \$20.)	10 00	Springfield, Otsego Co. Col. Lebeus Loomis,	2 00
N. YORK.—New-Hackensack, Rev. M. W. Dwight, by Ladies,	20 00	Youngstown, individuals,	7 00
New-York City, Robert Jaffray, Do. Mrs. Rebecca Jaffray	20 00	N. JER.—Caldwell, collection at Monthly Concert,	7 00
Oxford, Chenango Co. Rev. Joseph Abell, by A. T. S.	21 00	Westfield, sundry individuals,	9 00
Troy, Micah Jones Lyman,	20 00	PENN.—Gibson, Wm. Abel \$1;	2 00
N. JER.—Lawrenceville, Rev. H. Axtell, by an unknown Individual,	20 00	A. Tiffany, \$1,	2 00
Plainfield, Rev. Lewis Bond, by Ladies, (in part of \$20.)	10 00	N. CAR.—Bullocks, sundry indiv.	10 00
Ramapo Works, Jer. H. Pierson,	20 00	TENN.—Farmington, Bedford Co. sundry individuals,	18 81
PENN.—Wattsburg, Rev. Absalom, McCready, by Fem. Ben. Soc. (in part of \$20.)	10 00	N. W. TER.—Prairie du Chien, A Cochrau, \$5; S. Gilbert, \$2; Mrs. G. Loomis, 50 cts.; Miss E. Loomis, 50 cts.; G. Loomis, \$5; E. Tainter, \$2; Gen. Jos. M Street, \$2; T. P. Street, \$1; Mrs. J. M. Street, \$1; Miss M. Street, 50 cts.; Miss L. F. Street, 50 cts.	20 00
KEN.—Bardstown, Rev. William Scott, by Fem. Tr. Soc.	20 00	— "A well wisher," for Vall. Miss., by N. York Observer,	2 00
OHIO.—Marietta, Mrs. Sarah S. Bingham, by a Friend, (in part of \$20.)	10 00	SCOTLAND.—Cavers, Jas. Douglas, Esq., solicited by the Rev. John Wheeler, Windsor, Ver.	24 00

*Annual Member.*

N. JER.—Morristown, Mrs. Letty Hawkins, . . . . . 2 00

*Other Donations.*

MASS.—Franklin, Willard Fisher, 2 00  
 Tyngingham, Dea. Jos. Chapin, \$1;  
 Mrs. Dow, 50 cts. . . . . 1 50

The above list contains donations—  
 For Tracts for Vall. of Miss. . . . . 42 00  
 For Tracts for Ceylon, . . . . . 5 00

Whole amount of Donations, \$1,055 24  
 Received for Tracts sold, . . . . . 5,005 10  
 Total, \$6,060 34

# THE AMERICAN Tract Magazine.

---

VOL. VI.]

MARCH, 1831.

[NO. 3.

---



See Tract No. 250. "*The Scape-Goat.*"

---

## USEFULNESS OF TRACTS.

---

### TRACT BLESSED TO A SWEARER AND SABBATH-BREAKER.

Mr. K., of Hunterdon County, says a student in the Theological Seminary, Princeton, gave me the following facts, showing the influence of Tracts upon himself. He had been much in the habit of profane swearing and Sabbath-breaking—but some months since, was induced by curiosity to read the Tract called the *Swearer's Prayer*. He was immediately pricked in his heart, and made to tremble in view of the doom of him who takes his Maker's name in vain. These impressions, however, soon began to wear away; when a Tract on *Sabbath-breaking* was put into his hands, which he read with some degree of interest. The next Sabbath he undertook to repair the door of his still-house. But when he took the hammer to drive a nail, his arm was paralysed by the solemn reflections occasioned by the truths presented in that Tract. He, nevertheless, resolved to proceed; but soon felt that if he persisted, immediate perdition would be his portion. In this state of conflicting feelings he remained for several minutes: but then resolved to abandon his un-



dertaking; went home, commenced reading his Testament for the first time with the desire of knowing the way of salvation. Some months since, he came out publicly on the Lord's side, and is now endeavoring to walk blameless in all the ordinances of the Lord.

#### USEFULNESS OF THE CHRISTIAN ALMANAC.

A gentleman in North-Carolina says, a Lady to whom I presented a copy of the Christian Almanac, carried it home, where it was perused by her husband, who was so impressed with the statement of the amount of ardent spirits consumed in the United States, and the amount of money expended for it, and of the extent of wretchedness thus produced, that he resolved (as he sometimes made an imprudent use of it) to *drink no more, nor have it in his house*. This resolution he has faithfully and strictly adhered to, and is now a *Sabbath School Teacher*. He appears to be very much interested in the school, and seldom absent from it. Let Christian Almanacs be widely circulated through our country, let particular attention be paid to the matter they contain, and let the prayers of Christians follow them to the cottage and the drawing-room, and they will, under the smiles and blessing of Almighty God, be a source of incalculable good.

#### IGNORANCE AND SUPERSTITION ENCOUNTERED BY A TRACT.

A Clergyman of Albany, N. Y., says that a Tract given by him to a Lady of that city, fell into the hands of a Roman Catholic woman who had been the victim of gross ignorance and superstition. It awakened in her a spirit of inquiry. *The Bible*, which hitherto she had not read, was resorted to, to solve her doubts; her mind became enlightened by a saving knowledge of its truths; she has renounced her superstitions, and is now an active member of an Evangelical Protestant church.

#### TESTIMONY OF A CLERGYMAN IN NEW-YORK TO THE EFFECTS OF TRACTS IN HIS CONGREGATION.

I was called, says a devoted pastor in the state of New-York, to visit a poor man within the limits of my congregation, who was reduced to the last stages of a consumption by intemperate drinking. He seemed very anxious with regard to his eternal interests; but notwithstanding the earnest conversation and prayers of his pastor, found no abiding peace. He did not appear to apprehend the true nature of the Gospel. I at last sent him some Tracts, among which was that entitled *Poor Joseph*, which he requested his wife to read to him; and when I next called upon him, the poor sick man was enabled to say, "I trust I have *given myself* to God through Christ, believing that he will receive me for his sake." *Poor Joseph* taught him the path of life, which his pastor was not permitted to do. He died soon after, in the hope of heaven.

Another individual in my congregation was hopefully brought to the knowledge of God by the Tract entitled, "*The Day of Judgment*." His wife was brought to reflection by the change in her hus-

band's character, and her religious views were fixed by the "*Great Question Answered.*" They are now both members of the church, exemplary and zealous, and the family altar is erected in their household.

Doddridge's admirable tract on "*Family Worship,*" has been, to my knowledge, the means of exciting *three families at least* in my congregation to the performance of that duty. It is given by me to every family I visit.

---

#### AN ABANDONED FEMALE CONVERTED BY A TRACT.

The following facts, says a most deserving young gentleman, are of undoubted authenticity: A woman in S——, Va. notorious for her indulgence in almost every species of vice, began one day to tremble while she *listened* (for she could not read) to the truth of God, contained in the pages of a Tract. Her mind became burdened with a weight which she had never felt before. She complained of her wicked *heart*; and her distress was the occasion of ridicule among her sinful associates, who had never experienced the bitterness of godly sorrow for sin. Once they had been accustomed to say, "When *that* woman is converted, there will be some hope for us." But, alas! *they* were ripening for destruction, while *she* was becoming "meet for an inheritance with the saints in light." The Angel of mercy flew down on wings of love, to tell her that her worthless name was written in "the Lamb's book of life." She *now* rejoices in hope that "when he, who is her life, shall appear, she also shall appear with him in glory." Though her poverty is so distressing, that, like her master, she scarcely hath where to lay her head, yet when asked how she gets along, her uniform reply is, "*O, very well as to my poor body, but my soul has many wants.*" She now visits persons as abandoned as she herself once was, and collects them in little meetings, when she engages some friend to read religious Tracts, and especially that Tract which has been the messenger of salvation to her own soul. This is, literally, going out into the highways and hedges, and compelling them to come in.

---

#### MONTHLY TRACT BLESSED TO A YOUNG GENTLEMAN IN PHILADELPHIA.

"A young gentleman," says the Magazine of the Branch Tract Society, Philadelphia, "having ruptured a blood vessel, came to this city for the benefit of his health. He had been blessed with a pious education, yet he was remarkably insensible to his perilous situation as a lost sinner. The family where he resided were professors of the religion of Jesus Christ, and felt anxious to enter into conversation with him respecting his insensibility to divine things; but his remarkable indifference to all religious subjects led them to put it off from day to day, in hopes that some more favorable opportunity would occur. He had been in this family but five or six days before a Distributor left at the house the Tract called "*To-Day;*" which was immediately handed to him. The next day he asked for a Bible, and inquired if a sinner could repent and believe before he was called. He was informed that he had been called repeatedly; that the death

of his pious mother was a loud call, the affliction under which he now labored was another call, and now God in his providence had sent a Tract to call him, and that *To-Day* was the best time for him to listen to these calls and accept offered mercy. He was soon heard confessing his sins and offering the most earnest supplications for pardon. The happy result was, that in a few days he was led to hope in the pardoning mercy of the Lord Jesus; and on leaving this family a short time after, he knelt before the throne of Grace and offered a most fervent prayer for those from whom he had received the Tract.

## TRACT OPERATIONS IN FOREIGN COUNTRIES.

### SANDWICH ISLANDS.

Information is recently received, that the 65,000 Tracts, embracing 640,000 pages, printed by the American Tract Society in the Hawaiian language, and granted for the use of the American missionaries at the Sandwich Islands, were greedily received and very acceptable and useful. The demand for books in these Islands is great, and perhaps no where are religious publications now more likely to be read with interest and profit.

### MALTA.

Editions of thirty-three different works were issued at the Mission Station in 1829, containing 2,943,200 pages, of which 2,161,200 are in the 12mo. size. Circulated, during the year, 52,026 publications, containing 1,953,342 pages, which have been sent to Tunis and Tripoli, Italy and Trieste, the Ionian Islands, Greece, Asia Minor, Cyprus, Syria, Egypt, Shusha, and Calcutta. Total printed from July, 1822, to January 1, 1830, 10,645,400 pages. Issued in the same period 6,706,126. In Greece very favorable openings are represented as existing for the circulation of Tracts, and especially school books.

*The "Way to be Saved," in Modern Greek and Armeno-Turkish.*

The Rev. W. Goodell, missionary on the Mediterranean, in a letter dated at Malta, says: "I now forward a copy of the Tract *"Way to be Saved,"* both in Modern Greek and Armeno-Turkish. Many copies of it in Modern Greek have already been sent forth, to show the way of salvation to perishing men; and many others will soon follow in both of the above mentioned languages, and will probably go "throughout all Judea and Galilee, and Samaria;" will "travel as far as Phenice and Cyprus, and Antioch;" will "come to Perga in Pamphylia," and "to Antioch in Pisidia," and "to Lystra and Derbe, cities of Lycaonia," and "to Philippi, the chief city of Macedonia;" and "to the seven churches that are in Asia;" and will be read "in the midst of Mars Hill," and "in the Isle of Patmos," and at Corinth and Colosse, and Thessalonica, at Scio and Samos, and Rhodes and Myletus, and by "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." May it, like "the grace of God, which bringeth salvation, appear to all" these and many others, "teaching them that, denying ungodliness and worldly lusts, they

should live soberly, righteously, and godly in this present world." And may many "publications you shall hereafter issue be, not only like a lamp giving light to a circumscribed spot, but like the sun emitting its rays to the poles, and enlightening new *this*, now *that* entire half of the globe!"

#### CEYLON.

##### *Tract blessed to a young Native.*

A young native of Ceylon, whose attention to divine truth was first arrested by a Tract received from a missionary preaching in the market, thus describes its influence on his own mind. "On reading it, I found it to contain the *history of a Brahmin* in Bengal, who left the Heathen and came to the Christian religion. When I reflected upon the feelings and subsequent walk of this Brahmin, I thought within myself, I am a sinner, what shall I do in the day of judgment? How shall I give up my account to God? How great are my sins! I further thought that I must believe in Christ, and confess my sins to him."

He adds a narrative of subsequent conversations with the missionaries, by whom, after about fifteen months, he was admitted to a public profession of religion, and adds, "As far as I am able, I now go among the people and instruct them concerning Christ."

#### BOMBAY.

##### *Appeal to the American Tract Society.*

Tracts, says a joint communication from the Missionaries, are a useful auxiliary to all the missions in this part of India. They are permitted to wing their way over the Ghauts to those parts of India which are inaccessible to missionaries, and are destined to be heralds of mercy to thousands, who will never hear the accents of redeeming love from the voice of a living preacher. They will be *read* and *heard*. Besides, through the medium of Tracts, we can preach the Gospel to a certain class of natives in this place, to whom otherwise divine truth appears for the present almost inaccessible. We have said that the Bombay Tract Society is receiving liberal support from this Christian community, yet by no means commensurate with the demand for Tracts. We must, in this as well as in other departments of missionary labor, look to the churches in Christian land, for the means of keeping them in operation. We would, therefore, beg to represent our case to the Committee of the American Tract Society, and inquire if they could serve the interest of Christ's kingdom better than by making an appropriation to this specific object. The spirit of inquiry which has been excited by religious Tracts in various and distant parts of India, and which has in some instances already issued in hopeful conversion, demonstrates the utility of this branch of our operations.

In our daily excursions for giving instruction to the people, we distribute hundreds of Tracts weekly to those who ask for them and promise to read them. Many of these fall into the hands of natives from different parts of India, who are here on traffic, or for religious, or more properly superstitious observances, and which will accompany them to their distant homes, and there preach to them that Jesus on whom alone their salvation is suspended. Tidings will

spread from house to house, multitudes will assemble to hear what strange doctrines these little messengers have to preach, and from them will hear, for the first time, that their gods are no gods, and of the Savior who died to redeem them.

---

### A VOICE FROM THE NEW SETTLEMENTS AT THE WEST.

An officer of a small Auxiliary in one of our Western Settlements thus writes: At the last meeting of our Committee I was instructed to give you a particular statement of this portion of country, and make known our wants and resolutions. The situation of the population around us is truly deplorable; we are destitute of the means of grace to a very great extent. There is, to my knowledge, but one ordained minister in a section of country more than a hundred miles square. The church here, which, as I am informed, once consisted of about thirty members, is now almost extinct. I have resided here almost seven years, during which the Lord's supper has been administered but twice. Some of the members have removed to other parts of the vineyard, and some, as we have good reason to believe, have been transplanted to the church triumphant above; while those who remain are so amalgamated with the world as to give too much reason for the interrogation, What do ye more than others? Vice and immorality in their various forms stalk forth with a brazen front. The Sabbath is profaned with impunity, the stores are kept open during its sacred hours, and not a few resort thither, as on other days, to do their ordinary business; while ardent spirits, like a stream of liquid fire, threatens to overwhelm and devour us.

There is no Phineas to execute judgment, that the plague may be stayed. Our Committee is composed of four different denominations, and we find a pleasure in uniting our feeble endeavors in the same cause. We have resolved to attempt to supply the population monthly with Tracts, provided they can be obtained from the Parent Society.

---

### ADDITIONAL CLAIMS AND ENCOURAGEMENT FOR LABORS IN NEW SETTLEMENTS.

Instead of the rich religious privileges I once enjoyed, says another individual, I am now here in these New Settlements—no regular preached word—no regular Sabbath school—few willing to come forward as Teachers—and parents on the Sabbath directing their children to the streams and forests for game. Thus are the precious moments of the rising generation hastening them forward, unless a speedy remedy be found, into the shades of heathenish darkness, even in the heart of a Christian country. Multitudes boast that the shackles of ceremonies are past—the seasons of fasting and prayer done away—and if they will but be honest and just, they think they shall be happy—all religion of the heart out of the question.

Yet I am bound to bless God that my feeble efforts, aided by the grant of Tracts and Children's Books from the American Tract So-

ciety, have not been in vain. I prevailed on some Methodist brethren to commence a Sabbath school, and gave them a part of the books. Another school I opened and superintended myself. I also induced the formation of another Sabbath school in a neighboring town; and some of the books which I sent to still another settlement were the means of the formation of a school there. In the place where one Sabbath school into which a part of the books went is located, God has poured out his Spirit—the thoughtless have been arrested, and many led to embrace Jesus Christ. I saw twenty-four persons at one time unite with the church. These are delightful tokens for good, and I cannot but feel that the Lord has begun a work of mercy for this wilderness.

---

#### TRACTS FOR NORTH AMERICAN INDIANS.

The American Tract Society have recently printed an edition of 500 copies of a Tract of 16 pages, in the language and for the benefit of the Chippeway Indians; consisting of extracts from the New Testament and a translation of several Evangelical Hymns. The manuscript has been prepared by Dr. EDWIN JAMES, Surgeon in the United States' Army, at the Sault de St. Marie, near the east end of Lake Superior, who has also translated large portions of the Bible into Chippeway.

This language, we are informed by Dr. James, is probably the most widely extended Indian dialect in the country, and is often the medium of communication between different tribes, speaking, as mother tongues, languages radically different. Among its kindred dialects are the Pottawattomie and Ottawaw, nearly allied to each other—the Cree, or Knisteneaux—the Menomonie, spoken about Green Bay and the Wisconsin River—the Sawk and Fox, about Rock River; and many others. The Chippeway is spoken, in a greater or less degree of purity, by at least half of the Indians remaining within the limits of the United States' territories northward of Detroit, Chicago, and the Upper Settlements on the Mississippi, and eastward of the Rocky Mountains. All the necessary sounds in this language are represented by the English Alphabet; but as the language is one which, until recently, has never been written, very few of the Chippeways can now read it. It is confidently hoped that the preparation of this Tract will be an inducement to some, with such helps as may be provided, to learn the language, and that to some it may be the means of conveying a saving knowledge of the truth as it is in Jesus.

---

#### BALTIMORE BRANCH TRACT SOCIETY.

The Fourth Anniversary of this Branch, being the Fifteenth of the Religious Tract Society of Baltimore, was held November 26, 1830, Rev. J. Breckinridge, President of the Society, in the Chair. After the reading of the Report, addresses were made by Rev. J. Edwards, D. D., Rev. O. Eastman, and Rev. W. Nevins. The receipts during the year were \$1,852. The circulation was 415,186 pages greater than in the preceding year, amounting in all to 926,453 pages;

of which there have been *gratuitously* distributed, by members of the Board, 102,102 pages; by the monthly system, 240,800; by Itinerating Committee, 9,092; Committee for Steam-Boats, Shipping, &c. 17,625; Committee for the Country, 9,058; Committee for Sabbath Schools, 1,198. Sold 604,168, of which 302,628 were furnished to Auxiliaries. 3,000 Christian Almanacs for 1831 had also been procured of the Parent Society. The Report is chiefly occupied with two leading objects of the Board during the year; the first of which is the effort commenced in accordance with a resolution of the Branch at the preceding anniversary, to form Tract Societies throughout the state, with reference to supplying with Tracts every family willing to receive them. The Rev. Mr. Reed, in laboring for the Society 178 days, chiefly on the Eastern Shore, established and revived 35 Auxiliaries, of which 19 have since contributed \$ 191. Five Counties of the state having been undertaken and explored by the Washington City Tract Society; the number of Counties explored is 13, in which 60 Auxiliaries have been formed; and 6 Counties yet remain to be visited, into which Mr. James MacG. Dale entered as Agent for the Branch, November 12.

In regard to the *Monthly Distribution in Baltimore*, the Board express their unfeigned regret, that for some months it has been interrupted, chiefly for want of pecuniary means. A resolution, however, was recently adopted unanimously by the Board, that this work be again undertaken, and the fond hope is entertained that it may yet prove useful to multitudes in that city.

#### *Striking Instance of Conversion.*

In October, 1829, says the Report, Miss E—— H——, one of our Distributors, in her visits through her District near Federal Hill, called at the house of Mrs. E—— W——, for the purpose of leaving the Tract styled *The Lord's Day*. On entering, she beheld her extended upon the bed of affliction, pale and wasting away under a disease which had long been raging upon her frail and delicate form. Advancing to her bedside and presenting the Tract above named, she accepted it with much thankfulness, and acknowledging herself to have been repeatedly the subject of religious impressions, she requested our Distributor to pray for her. Having done this, she left her, but continued to visit her at intervals—pouring upon her mind the light of divine truth, and cheering her sinking heart by the promises of the Gospel. She lingered with varying changes until the following June, when, in the fulness of the Christian's joy and the Christian's confidence, her redeemed spirit fled away to its bright and eternal home in the skies. Amidst the thronged multitude who were privileged to behold her triumphant end, she was heard to ascribe her joy and hope, in the awful crisis of death, to the blessing of God upon the humble Tract given her in October.

#### TRACT MEETING IN CHARLESTON, S. C.

A public Meeting in behalf of the South-Carolina Branch Tract Society, was held in Charleston, January 12; S. V. S. WILDER, Esq. President of the American Tract Society, and the Hon. STEPHEN

VAN RENSSELAER, one of its Vice-Presidents, being present on the occasion. Hon. Mr. Van Rensselaer presided. Mr. Jaaper Corning acted as Secretary of the Meeting, which was opened with prayer by Rev. Dr. Leland.

Mr. Wilder presented a succinct account of the rise and progress of the American Tract Society, and dwelt upon the great success that has already attended its efforts, and the triumphs that must result in all time to come, by the blessing of God, from the distribution of moral and religious truth.

The Rev. Mr. Bailey then moved a resolution in behalf of the *monthly distribution*, and expressing "the conviction that persons of the highest qualifications and of the most devoted piety would be well employed in the immediate work of distribution," which was seconded and supported by Rev. Dr. Leland.

MR. GRIMKE next addressed the Meeting, with his usual force and eloquence, remarking, that the argument sometimes used against the Tract, was a strong one to be urged in its favor—viz. its *distinctiveness*. He adverted to the mischief created by small Atheistical pamphlets in France, the very smallness of which insured them a reading. Much good and much evil, he contended, could be effected in this way, and consequently it became every one interested in the temporal and eternal welfare of the human family to be up and doing, to promote the valuable objects for which the Tract Society was instituted. He concluded by moving the appointment of a Committee to obtain subscriptions in the city in aid of the Branch. The resolution was seconded and advocated by Mr. C. M'Intyre.

The Rev. Dr. M'Dowall then moved an expression of thanks to God for what the American Tract Society, by his blessing, has done and is doing, accompanied by an expression of the determination of the Meeting "to co-operate with that Society, to the extent of their ability, in carrying the means of salvation to every family in our land, and throughout the world."

#### BAPTIST GENERAL TRACT SOCIETY.

The Seventh Anniversary was held in Philadelphia, January 5. Receipts, during the year, from Auxiliaries, \$1,294 79; sales at Depositories, \$985 54; total \$8,094 09. Printed, during the year, 2,427,000 pages; issued from the Depository, 2,688,364; remaining on hand, 1,601,800. The number of publications is now increased to 104. The Report dwells on the great loss sustained in the death of the REV. NOAH DAVIS, the late indefatigable and successful General Agent of the Society. The Rev. Ira M. Allen has been elected to supply the vacancy thus occasioned, and entered upon the duties of his office with the commencement of the present year.

#### PREMIUMS OFFERED.

We wish to invite the special attention of the friends of Tracts to the two premiums advertised in our last Number; one for the best *Evangelical authentic Narrative Tract*; the other for the best Tract showing the *Obligations devolving on all Professors of Religion to make efforts and sacrifices for the salvation of men* and in what manner they must be discharged to evince a real union with Christ. The manuscripts for each to be addressed to William A. Hallock, New-York; or to the care of the Rev. Joel T. Benedict, Philadelphia; or Mr. Aaron Russell, Boston, previous to April 1, 1831.



**PROMPT PAYMENT FOR TRACTS.**

It is of the utmost importance in sustaining the Tract operations of the country, that all Tracts, if possible, should be paid for when ordered.

**RECENT PUBLICATIONS.**

No. 245. **THE CHILDREN OF THE FOREST**—pp. 16. This is an Authentic Narrative of the conversion of two only children, together with the father and mother, of a family in one of our New Settlements; illustrating, in an interesting manner, the prominent doctrines of the Gospel, and the operations of the Holy Spirit. The narrative was originally written by the late Mr. Solomon Carpenter, of New-Jersey, and was rewritten in its present form by Rev. Jacob T. Field, of Paterson, N. J.

No. 246. **JOSEPH ARCHER, THE CONVERTED SAILOR**—pp. 12. Archer was brought up in Salem, Mass. At the age of sixteen he fell into vicious company; became an abandoned sailor; had his attention at length excited through the reading of a Tract at sea; submitted his heart to Christ; and became as eminent for piety as he had been for wickedness.

No. 247. **WHO SLEW ALL THESE?** An authentic Narrative—pp. 4.—Showing the miserable end of the respective members of a large and once respectable family, through the ravages of intemperance.

No. 248. **ZUINGLIUS, THE SWISS REFORMER**—pp. 32. This Memoir, which was announced in the Tract Magazine for December as an occasional Tract, is now adopted into the General Series.

No. 249. **ADDRESS ON THE EFFECTS OF INTEMPERANCE ON THE INTELLECTUAL, PHYSICAL, AND MORAL POWERS.** Originally delivered before the Washington City Temperance Society. By THOMAS SEWALL, M. D. Professor of Anatomy and Physiology in Columbian College—pp. 20. The Tract is chiefly occupied with the effects on the *physical* powers:—the breath—skin—stomach—liver—brain—heart—lungs—the system generally—the predisposition to disease created, &c.; all discussed in the light of medical science, and urged practically and powerfully on the consideration of all classes of men.

No. 250 **THE SCAPE-GOAT**—pp. 8. Illustrating the import of the transaction recorded in Leviticus 16: 21, 22; its typical reference to Christ; and the practical instruction concerning the way of salvation, which it impressively conveys.

**HANDBILLS.**

- |                                                       |                                                    |
|-------------------------------------------------------|----------------------------------------------------|
| 37. The Theatre, the Circus, and the Horro-Race.      | 44. Warning to Blasphemers.                        |
| 38. A good Bargain.                                   | 45. To Buyers and Sellers on the Sabbath day.      |
| 39. All is well that ends well.                       | 46. O, Reader!                                     |
| 40. Six considerations to Sunday School Teachers.     | 47. Portrait of a modern Infidel.                  |
| 41. Six reasons for going to Sunday School.           | 48. Why should I not be saved?                     |
| 42. Ten reasons why I love to go to my Sunday School. | 49. To-morrow.                                     |
| 43. The character of a good Sunday Scholar.           | 50. One Glass more.                                |
|                                                       | 51. A word to the Active—to the Aged—to the Young. |
|                                                       | 52. A word to the Slothful.                        |
|                                                       | 53. The Ten Commandments.                          |

### PIKE'S PERSUASIVES TO EARLY PIETY.

This little volume will be issued early in March, embracing 360 pages, 18mo. We know of nothing recently published, which, in the seriousness and pungency of its appeals, so nearly equals the select and inimitable writings of Baxter, and some others of the old English divines. It cannot fail to take a deep hold on the heart of all who read it with a proper spirit. This edition was stereotyped in England, under the careful revision of the author; and the plates were presented to the American Tract Society by "an English Baptist."

### RECEIPTS

#### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending February 15, 1831.*

FROM AUXILIARY TRACT SOCIETIES.		For Tr.	Don.
MASS.—Boston, American Tract Society, J. Tappan, Esq. Tr.		50 00	
CONN.—Bozrah, Erin Gifford, Sec.		17 17	
Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag.		29 00	20 08
Darien, Charles E. Whitney, Tr.		2 66	
Greenwich in Stanwich, William Smith, Tr.		36 00	
Hartford, Connecticut Branch, Charles Homer, Sec.		204 92	
Killingworth, Oliver B. Hull, Tr.		3 00	1 00
New-Haven, A. Townsend, Jun. Tr.		21 33	
New Milford, Ezra Noble, Tr.		30 00	30 06
North Greenwich, Rev. Chauncey Goodrich, Tr.		1 84	
Stratford, Asa Curtis, Tr.		11 00	
West Greenwich, Sunday School Aux. W. B. Sherwood, Sec.		6 35	2 11
N. YORK.—Bedford, West Chester County Fem. Mrs. Susan S. Nichols, Sec.		87	
Fire-Place, L. I. Zopher H. Petty, Tr.			5 00
Fishkill Landing, Fem. Miss M. W. Teller, Sec.			10 00
Lyons, Eratus Dean, Tr.		1 25	
Middletown, L. I. Lewis Rich, Tr.		6 00	
Moriches, L. I. Rev. John R. Moser, Pres.		3 00	
Nanticoke, Broome County, Anson S. Sheson, Tr.			10 08
New Rochelle, Fem. Miss Sophia Brewster, Sec.		40	
New-York City Tract Society, Alfred Edwards, Tr.		187 00	
Do. by Fem. Aux., Mrs. J. R. Hurd, Tr.		88 75	
Old Man's, Col. Charles Woodhull, Sec.		5 86	5 77
Oyster Ponds and Sterling, L. I., Rev. Phinehas Robinson, Ag.			5 08
Riverhead, Dr. Joshua Fanning, Tr.		7 12	3 87
Rockaway, Fem. Emily Beach, Sec.		14 50	4 06
Rye, Fem. Ann H. Buckley, Sec.		1 60	
Shelter Island, Fem., Mrs. Mary C. Gardiner, Sec.		1 12	
Southampton, Rev. Daniel Beers, Ag.		17 73	
Troy, Charles Lyman, Tr.		20 00	
Utica, Edward Vernon, Sec.		200 00	
West Farms, Juv., Horatio W. St. John, Tr.		1 00	
N. JER.—Amwell, Fem., Mrs. H. Skillman, Tr.		3 50	
Bloomfield, Juv., Robert R. Kellogg, Sec.		3 48	
Boundbrook, John Ross, Tr.		6 28	2 08
Monroe, near Morristown, Edwin Ford, Tr.		13 00	9 00
Orange, Allen Dodd, Tr.		1 20	
Woodbridge, Fem., Miss Rebecca B. Barton, Sec.		10 17	
PENN.—Philadelphia Branch, Frederick Erringer, Tr.		750 00	
Pittsburgh, Rev. R. Patterson, Ag.		200 08	
DIS. COL.—Alexandria, Fem., Mrs. Elizabeth S. Ladd, Sec.		48 50	
VIR.—Fisgah, Bedford County, (Otter Bridge, P. O.) John Left- wick, Tr.			10 06

	For Tr.	Don.
Prince Edward County Union Theological Seminary, Aristides S. Smith, Sec.	90 00	
Shepherdstown, James M. Murran, Sec.	30 00	
N. CAR.—Milton, Fem., M. P. Huntington, Sec.	35 00	
MISS.—Natchez Branch, G. Tichenor, Tr.	100 00	
TENN.—Nashville, Samuel B. Snowden, Tr.	60 00	
KEN.—Danville, Michael G. Youce, Ag.	95 67	
Midway, (Liv. and Caid. Co. Aux.) Benjamin G. Rice, Sec.	15 00	
OHIO.—Cincinnati, Henry B. Funk, Tr.	29 13	
Elyria, (Lorain Co. Aux.) Rev. Daniel W. Lathrop, Sec.	1 50	
Hillsborough, Samuel D. Blythe, Ag.		20 00
Marietta, Fem., Mrs. Rebecca D. Nye, Sec.		5 00
Perryburgh, (Wood County Auxiliary,) Salmon Cross, of Water-ville, P. O. Sec.	19 00	
MISSOURI.—St. Louis, Mo. and Ill. Branch, W. S. Olmsted, Tr.	53 06	
<b>SOCIETIES NOT AUXILIARY.</b>		
N. YORK.—Dashville Falls, Fem. Mrs. Jane A. Butler, Sec.	85	
N. JER.—Washington, Fem. Mrs. Phebe S. Miller, Tr.	1 52	
L. CANADA.—Montreal, William Lunn, Tr.	60 72	
Tracts sold at the Depository to individuals, (including \$90 86 from Agents.)	287 65	
Rev. Alfred Hamilton refunded the Society, as advanced for his agency,	132 96	

*Directors for Life.*

CONN.—Norwich, William P. Greene, Esq.	\$175 00
N. JER.—Greenwich, Warren Co. Reg. Wm. B. Sloan, by Fem. A. T. S. (in part of \$50.)	13 50
New-Branswick, Rev. J. J. Janeway, D.	50 00

*Members for Life.*

MASS.—Pittsfield, John Dillingham, (in full of \$20.)	5 00
CONN.—Bridgeport, Mrs. Ellen Porter, (in part of \$20.)	5 00
Jewett City, Capt. John Wilcox, (in part of \$20.)	5 00
Norwich, William C. Gilman, Esq.	25 00
Plainfield, Mrs. Amaryllis Fowler, (in full of \$20.)	10 00
Stamford, Mrs. Phebe Reed, by A. T. S. Bedford, N. Y. (in part of \$20.)	12 00
N. YORK.—Paterson, Rev. E. P. Benedict, by Ladies, (in part of \$20.)	10 00
Rome, Mrs. Phebe Jervis, by Mr. J. B. Jervis,	20 00
VIR.—Percivals, Brunswick Co. Mrs. E. A. Snowden, by Church and Congregation,	20 00
Richmond, John Morrison,	20 00
Winchester, Mrs. Sarah Waite, by Obed Waite, Esq.	20 00
GEO.—Choctaw Mission, Mrs. H. B. Wright, by Mr. Israel Williams,	25 00

*Annual Members.*

N. YORK.—New-York City, Jas. W. Bleeker,	2 00
O. Edwards, for 1829 and 1830,	4 00

*Other Donations.*

CONN.—Abington, Mrs. M. Lyon, for Vall. Miss.	1 00
N. YORK.—Brooklyn, L. I., Miss E. Nitchie,	10 00
Chenango and Broome County Benevolent Society,	17 00
Clinton, Social Circle, Miss F. C. Hopkins, Sec.	3 00
Middletown, in Brookhaven, William S. Smith,	2 00
New-York city, A. Father, thank offering on the conversion of three of his children,	50 00
A Friend for Vall. Miss \$2.—A Lady for do. \$1,	3 00
Perry Centre, collected in cent-box, the past year,	7 00
Richmond, Ontario County, sundry individuals,	3 25
Shelter Island, Mrs. Mary L'Hon-medieu,	5 00
Southampton, L. I., Mrs. Mary Halsey,	50
Wading River, James Tuttle,	25
N. JER.—Bridgeton, Ebenezer Elmer, Esq.	7 00
OHIO.—Marietta, A. T. Nye,	1 00
IND.—M. H. Wilder, Ag. profit on Christian Almanacs,	1 75
Milton, Jefferson County, John E. Gale,	50

The above list contains donations—  
For Valley of the Mississippi, . \$4 00

Whole amount of Donations,	\$676 65
Received for Tracts sold,	2,970 94
<b>Total,</b>	<b>\$3,647 59</b>

# THE AMERICAN Tract Magazine.

---

VOL. VI.

APRIL, 1891.

NO. 4.

---



Giving of the Law from Mount Sinai.

## REMEDY FOR THE ALLEGED DEFECTS IN THE SYSTEM OF TRAVELING AGENCIES.

WE believe the impression is somewhat extensive in the minds of intelligent Christians, that there are defects in the present system of Traveling Agencies for our Benevolent Institutions, which demand a remedy. Without attempting a full discussion of the subject, we will allude to a few of the prominent difficulties pertaining to it, and then to a remedy which, we think requires the consideration of every Christian.

We premise, however, that we *do not now refer at all to the moral wastes of our country*; where little is known concerning the Benevolent operations of the day, and there are neither ministers nor in-

telligent Christians to carry them forward, and where, for the present at least, they can be prosecuted only by the aid of laborers from abroad.

In other parts of the country, where the privileges of the Gospel are enjoyed, we believe *the general fact* to be, that the labors of qualified Traveling Agents have been a fruitful source of the success and usefulness of our Benevolent Institutions. But these Institutions, in prosecuting their objects by this means, have encountered, among others, the following difficulties.

1. *To find qualified men, who can be released from other engagements.* This difficulty is one which, at present, is altogether insurmountable; and must continue to be so, until a great number of laborers are raised up, or qualified men shall more distinctly recognize the paramount obligations of the church to sustain her operations for spreading the Gospel.

2. *The reluctance of qualified men to engage in Agencies.* The service involves the separation from home, and friends, and books; the encountering of the lukewarmness of many Christians, and the open opposition of enemies; and is in all respects irksome, except as the heart is fired with a love of the Apostolic work of spreading the Gospel, and moved by a perpetual sense of obligation and duty.

3. *The unavoidable expense involved.* So far as we know, the general rule adopted by our Benevolent Societies has been to give Agents the smallest compensation consistent with moral right: the same essentially as is allowed to Missionaries; or which may be nearly equivalent to the support received by stationed preachers of the Gospel generally, exclusive of those in our larger towns and villages. Yet the total expense incurred each year for agencies, as appears by the Annual Reports of our Benevolent Societies, is very considerable.

4. *A prejudice in the minds of many against the system of traveling agencies.* To some, the expense just alluded to is an objection. To others, the fact that public appeals are so often made in their own hearing. To others, a surmise, that the Agent has obtained a lucrative employment, and is rather an incumbrance than a help, to the Institution he professes to serve. And strange to say, complaints of this kind, so far as made by professed Christians, most frequently proceed from those who allow themselves habitually to rest in inaction until they shall be aroused by the presence of an Agent. But let us for a moment consider

#### *The Remedy.*

Let Christians and Christian ministers faithfully sustain the various departments of Christian Benevolence among themselves, without the presence of Agents and the *occasion* for employing them, and

with it all the evils alleged will, in a great degree, cease, at once, and for ever. This should be remembered by all who feel that agencies are becoming too numerous. But in order to remedy the evil, they must not merely *resolve* to carry forward these operations, and then procrastinate the performance, which is just what renders agencies necessary; but must search out their duty, and as Cecil emphatically said, "*do it.*" Especially should ministers of the Gospel see that their congregations are enlightened in respect to the duty of evangelizing the world—the great object for which the Redeemer died, and for which his church on earth exists. The subject should be treated as a *practical* one, and the duty be enforced as one of the evidences of piety; for "if a man have not *the spirit of Christ* he is none of His."

*The bearing of this subject on the present state of the American Tract Society.*

Throughout a great portion of the United States, this Society has now no traveling Agent. In the four states of Missouri, Illinois, Indiana, and Ohio, it has an equal number of Agents, two of whom are laymen, and all of whom are laboring chiefly in comparative New Settlements; it has one in the Western District of New-York; but has no other, if we except the much interrupted labors of an esteemed brother in the interior of Georgia.

Here, then, is a Society, having for its object to supply our whole land, and as far as Providence opens the way, the world, with Tracts, to be sold at cost to such as can purchase, and furnished gratuitously to such as cannot; with no pecuniary resources except the proceeds of publications thus sold, and the free donations of the benevolent; and with no Agent employed except those in the comparatively limited fields now mentioned, the sustaining of whom and furnishing them Tracts for gratuitous distribution, involves, beyond their entire receipts, a continual expenditure!

In these circumstances, the fact is so evident that it must be palpable to all, that the work will proceed just so far as Christians come forward and act in their own spheres of labor, in supplying the population with Tracts, and in raising pecuniary means; and that it will, and can, proceed no farther. We lay these facts before all who desire the enlargement of the Redeemer's kingdom, and who rejoice in the rich effusions of the Holy Spirit which have attended these unassuming publications; beseeching God to make each individual faithful in discharging the duties and obligations devolving on himself, that this precious cause may not be hindered.

## INFLUENCE OF THE MONTHLY TRACT DISTRIBUTION ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort than the mere bringing to light of the moral condition of the neglected portions of our population, and rendering them the objects of prayer and of Christian solicitude, the end attained would warrant all the efforts made. But God is blessing the Tracts, and the personal labors of the Distributors, wherever the system is faithfully, perseveringly, and prayerfully prosecuted. In all those places especially where he is graciously pouring out of his Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the Distributer, and caused a preparation of heart to receive the truth. The presence of God in the churches furnishes a new motive to those who have absented themselves now to attend; the glowing heart of the Distributer will add persuasion to his lips; and his access to the throne of grace will enable him, by faith, to bring down spiritual blessings. Indeed, this system of effort, faithfully performed, is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem no Christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is afforded, his own energetic personal endeavors.

---

## TRACT CAUSE IN ARKANSAS TERRITORY.

[From an intelligent Physician in the interior of the Territory.]

### *Acceptableness and usefulness of Tracts granted.*

I have to express to the Committee of the American Tract Society my sincerest gratitude for the renewed expression of their liberality in the grant of Tracts which arrived about three weeks since. We have distributed all the Tracts in the former grant, and have the best reasons to believe they have been useful. My professional duty frequently calls me to distant settlements, to witness scenes of sickness, poverty, distress, and death. Here I am greatly assisted by Tracts, in exciting the afflicted to raise their prayers to a Greater Physician than I am, who is able to save both soul and body. Amidst the prevalence of the fever which visits us annually in autumn, minds, at other times careless, are easily excited by religious subjects; and Tracts, on such occasions, have always arrested the most fixed attention, and led to a conversation from which, I trust, many have profited. Indeed, a very considerable and general reformation in morals, is apparent throughout the whole district in which these Tracts were distributed.

*Character and habits of the people.*

There are some peculiarities of the people of this country which, if rightly improved, are favorable to the propagation of pure religion, and particularly by means of Tracts.

1. The habits and occupations of a great portion of the people. For the benefit of the natural pasturage, the new settler generally locates himself at a distance from any other, and devotes his time to the raising of domestic animals, and cultivating a small field, recently cleared from the forest, for bread. This mode of life, so much resembling that of the ancient patriarchs, favors meditation, though it must be admitted that the hunter's life is somewhat mingled with the pastoral.

2. The partial refinement. Expensive fashionable amusements, and refined vices, have not as yet found their way among us; and as the vices that exist are of the coarser and more unpalatable kind, so the virtues are those which spring from native simplicity, hospitality, curiosity, and credulity. A vacuum is left in the mind, which seems fitted to afford an easy introduction to religion. Rough vices are more easily overturned by its power than refined ones.

3. The chivalric hospitality of the South. Solitary travellers, and preachers especially, seldom pay any fare at private houses, but are received with a cheerful welcome. Preachers seldom pay even ferriages; and all pious strangers, who are ready with a word of exhortation or prayer, are generally received at our log cabins with all the demonstrations of joy and hospitality due to a benefactor. It would be deemed infamous, even in one who showed no regard to religion at other times, to take pay from a traveling preacher for any thing he might need.

4. The scarcity of books. Although I am *not acquainted with one family entirely destitute of readers*, (and my acquaintance is pretty general through a circle of fifty miles around me,) yet it may be said that one half of the families are destitute of Bibles, and very few other books are to be seen. But I feel thankful to God, that the deluge of trash, which for some years past has inundated the older part of the world, has not yet reached us. The public mind is not preoccupied with any thing adverse to religion, to the exclusion of books of piety and useful instruction. Consequently, Tracts are received with avidity, and read with attention.

5. The state of religion. There are but two societies organized among us—the Methodist, and the Cumberland Presbyterian. In this district they have each one itinerant preacher, who performs a circuit of nearly four hundred miles in three weeks, preaching nearly every day. Their number of members is very small; and as this preaching is mostly on week days, it is but thinly attended. My own neighborhood is the only one where any thing like regular Sabbath preaching is performed, and that by local preachers. Both societies have their regular camp meetings, which last four days, two or three times a year, when all the people for many miles around attend; and it is deemed disreputable to be absent. Here would be the rampart from which the enlightened missionary might discharge with effect the arrows of the Gospel. Here our devoted preachers exert themselves with becoming zeal, to produce an effect, which is too often as



transient as the duration of the meeting, and which the long interval that follows nearly effaces. Tracts would be admirably adapted to keep alive the impressions made on these occasions.

I have been thus full and explicit in describing the situation of this part of the country, as the information may aid your Committee in their zealous and benevolent operations for the benefit of our frontier settlements. I believe the description I have given will answer for most of the country west of the Mississippi and situated thus inconveniently for commerce. The field for benevolent exertion is almost boundless, and promises eventually an ample harvest.

*Tracts must be furnished gratuitously.*

I have thus endeavored to present to your view the field around me for the distribution of Tracts. But they must be, at present, in a great measure *gratuitous*. The situation of the country is not favorable to the raising of funds. Money is nearly withdrawn from circulation. Our internal commerce is conducted by barter and exchanges, and payments to merchants in produce. We have a most delightful climate, and a soil exuberantly fertile; but having from this place sixty miles land carriage to the Washita, and a bad road, and thence one thousand miles by the Washita, the Red River and the Mississippi, to New-Orleans, none of our produce except cotton will bear the expense of transportation, and but little more of this is raised than is sufficient to pay the merchant for those supplies which we cannot dispense with. We have flocks and herds; but the great source of regret is, that they cannot be converted into money with which to procure Bibles, Tracts, and missionaries.

I should do violence to my feelings were I not to express my gratitude to the young women employed in the folding department of the American Tract Society House, for their generous donation of Tracts. May the Lord God bless them, and make their charity-box like the widow of Zarephath's barrel of meal and cruse of oil, that it may neither waste nor fail.

---

USEFULNESS OF THE INDIAN TRANSLATION OF THE SERMON  
ON THE MOUNT, AND HYMNS, AMONG THE SENECA.

The Rev. Mr. Harris, under whose supervision the above little volume was published by the American Tract Society, for the benefit of the Seneca Indians, thus writes, in a letter dated some months since at the Mission.

"Immediately upon the arrival of the books, convenient opportunities were embraced for presenting a copy to every Seneca who manifested a desire to know their contents. They appeared to be thankfully received by most; and the Hymns especially afford great delight to the members of our three little Churches of Seneca, Cataugus, and Alleghany, whenever they meet for religious worship. You would be greatly interested, I think, to see with what correctness of melody and apparent fervor of devotion, these songs of Zion are sung by these natives, in their little chapels, upon the Sabbath. These woods, which till lately rung with the yell of the savage, are

now vocal with the praises of "*Immanuel*." On the spot distinguished for its traces of savage war, stands a Christian Temple, built by Indians, and dedicated to God, and in it worships stately a Christian congregation of native men and women, to the number of between two and three hundred. The little book of Hymns appears to be the constant companion of many; they peruse it in the house of worship, they peruse it in their cabins, and it is their "song in the house of their pilgrimage." The Sermon on the Mount is also read by many who have been trained in the Mission schools: and it is to be hoped that this highly interesting portion of Divine truth may be treasured up in their memories, and, "like good seed sown in good ground," "bring forth fruit unto God."

#### TRACTS NEAR THE HEAD OF THE MISSISSIPPI.

In the name of Zion's friends, (says a devoted Clergyman at Galena, Illinois,) who are scattered abroad and dispersed through this wild country, and in behalf of perishing sinners who ought to thank you, I tender to you and your Committee a tribute of gratitude for the liberality manifested in supplying us so bountifully with these seasonable and welcome monitors. And in my own name I thankfully acknowledge my great obligations for the honor and privilege of being the almoner of your charities; and for being furnished with such valuable helps in my labors to break down the strong holds of sin, and enlarge the kingdom of our Redeemer.

The Tracts have been liberally, and I hope judiciously distributed to individuals—to Sabbath and common schools—and to congregations after preaching; and they have been often received with an avidity which warranted the assurance that they would be carefully read. One afflicted old disciple was greatly refreshed by the Tract entitled, *The New Birth*, and was greatly animated when I assured her I had others, and could give her that to send to her children five hundred miles distant. Another was equally interested in the Tract, *True and False Conversions*. There is a great dearth of books in this country; and the Tracts have consequently a very fair opportunity of being noticed, read, and considered.

#### USEFULNESS OF TRACTS.

##### TRAVELS AND CONQUESTS OF "THE SWEARER'S PRAYER."

The following facts, says an Agent of the American Tract Society in Missouri, were related to me by the individual who presented the Tract, and in their correctness I have reason to place entire confidence. The *Swearer's Prayer* was given to a man, who had awfully abandoned himself to blaspheme the name of God, but whose regard for the individual by whom it was presented induced him to read it. It wounded, but to heal. He is now restored from a debased, despicable standing in society, to an honorable and useful standing in the church. The identical Tract traveled nearly an hundred miles. It fell into the hands of three other individuals of a similar character;

and all the four have, in the judgment of enlightened charity, by means of this Tract, obtained a gracious claim to a standing at God's right hand.

---

**[ONE WHO WAS A NUISANCE TO THE NEIGHBORHOOD CONVERTED BY A TRACT.]**

The Agent of the American Tract Society for Missouri and Illinois relates the following facts. A lady presented two of your Tracts: one on Intemperance; the other on the duties of Parents, to a man who was, by his vices, reduced to as miserable and pitiable a condition as you can well imagine. He neglected public worship, roamed in the field in quest of prey or pleasure on the Sabbath, outrageously bid defiance to the threatenings of God against those who take his name in vain, provoked the execution of these denunciations which exclude drunkards from the kingdom of heaven, neglected his family, and was a common nuisance to the neighborhood in which he lived. But the grace of God, accompanying the apparently feeble means employed, was manifested in changing him into a man, and there is good reason to believe into a Christian. I am now acquainted with him. He has become a professed follower of the Lamb, and I believe witnesses a good profession.

---

**THE TRACT "PARLEY THE PORTER."**

The Secretary of the Auxiliary Tract Society of French Creek, Va., says, "A Distributor in one of the Districts into which this and the adjacent settlements have been divided for Tract circulation, reports that a person who was once a member of the church, but had long since been excluded, on reading the Tract *Parley the Porter*, went to a pious neighbor and told him, with deep solemnity, that Parley's case was his own case; and that he was now resolved to return unto Him from whom he had so grievously departed; for peradventure there might be hope.

---

**TRACT BLESSED TO ONE NOW A CANDIDATE FOR THE MINISTRY.**

Mrs. M——, of —, Kentucky, says an Agent of the American Tract Society, informed me of a young man in that vicinity, who was first awakened by reading a Tract, and who is now a member of the Methodist Church, and a *candidate for the Gospel Ministry*.

---

**CONNECTICUT BRANCH.**

The Fifteenth Anniversary of the Connecticut Branch of the American Tract Society was held at Hartford, January 5, when the Meeting was addressed by Rev. Francis H. Case, late Agent for the Parent Society in Alabama and Tennessee, and by the Rev. Messrs. Hawes, Linsley, Gallaudet, and Brinsmade. Receipts, during the year, \$ 1089 11, including a legacy of \$ 100, from the late Mr. John Hall, of Hartford. Circulated during the year, 120,134 Tracts and books,

of which 6,500 were gratuitously distributed in the states of New-York, Georgia, and Illinois, and in the Sandwich Islands.

The Report is ably written, and is truly a rich Tract document. In speaking of the opening for Tract circulation abroad, the Report thus speaks of Burmah, China, and France:—"Burmah, with her 17,000,000 of inhabitants, most of whom can read, is now open to the influence of Tracts; and China, too, who, to make her millions of idols, has furnished a market for the surplus silver of the Christian world, is now laid open to the light of truth. Yes, China, which for ages has been guarded against the Gospel, by prejudice and the arm of imperial power, with a vigilance like that of the Cherubim who defended the *Tree of Life*, is now a wide field for effort. Tracts are as yet almost the only possible means of acting on the millions of her population. They are sent by the vessels which trade in her ports. They are distributed in the very temples of the gods, to the throngs who assemble there to worship; and the people avail themselves of the lights used in the temples for their idol worship, to read these Tracts, which teach them the nature of the true God. The system of religious despotism under which France has so long groaned, is now shaken to its base—the spell is broken—the spirit of enquiry is abroad in the land, and the Word of God is no longer a sealed volume."

As one among many arguments for vigorous Tract operations in our own country, the Report says:—"Union in benevolent effort creates a stronger tie between communities, and forms a surer pledge of continued harmony, than commerce or self-interest—than rail-roads or canals. It is by benevolent effort alone that the East and the mighty West—the mother and the daughter can continue united—the fire-brands of contention and party strife be quenched—and this union, made sacred by the tears, and prayers, and blood of our fathers, be preserved."

The system of distributing Tracts once in two months to every family in the city willing to receive them, has been pursued with zeal and perseverance for two years, by about forty Ladies of the Hartford Ladies' Tract Society. During the past year, one case of hopeful conversion has occurred from reading the Tract entitled, *Quench not the Spirit*.

#### FEMALE AUXILIARY OF ALEXANDRIA, DIS. COL.

At the second Anniversary, held a few weeks since, it appeared that the receipts for the year had been \$184 83; of which sum \$58 50 has been appropriated as a donation to aid the Parent Society, and \$20 to the Rev. John H. Hill, missionary to the Greeks, to aid him in his Tract operations. Distributed, 258,638 pages.

The report lays much stress on the *systematic and stated distribution* as the only efficient means of supplying the population with Tracts. The town is divided into twelve Districts for monthly Distribution, some of which have been very faithfully supplied; and the whole number of families reported is 565. Great numbers have been found who wholly neglected the house of God, some of whom now attend; some have been supplied with the Bible; and some children brought into the Sabbath and Lancasterian schools. One family has

been induced to give up Sunday marketing. One man has been snatched from the dominion of intemperance through the reading of *Kiltredge's Address*; and of one man who ridiculed his children for praying, as they had been taught to do in the Sabbath school, but who was prevailed upon to receive and read the Tracts every month, it is now said, "*Behold he prayeth.*"

#### AUXILIARY OF NEWPORT, R. I.

Anniversary held in the lecture room of Rev. Mr. Choules' church, February 10. Addresses were delivered by Rev. Dr. Patten; Rev. Messrs. Choules, Beecher, Van Vleck, and Tucker; Col. Cranston, and Mr. William Guild. More than 100,000 pages have been distributed during the year. Rev. Mr. Choules was appointed Secretary of the Society.

#### AUXILIARY OF PRATTSBURGH, N. Y.

First Anniversary February 7. The efforts of the Society have been chiefly directed to the *Monthly Distribution*. The town is divided into Districts, and supplied by about twenty Distributors. Number of families 400, in 8 of which the Tracts are refused. Twenty families found destitute of the Bible have been supplied. The monthly Tract *Worth of the Soul* was the means of awakening three individuals, who, by the Divine blessing on this and succeeding Tracts, have been hopefully converted to God.

#### AFFECTING INSTANCES OF CHRISTIAN LIBERALITY.

*Extract of a letter to the American Tract Society, dated Prairie du Chien, November 24, 1830.*

There are probably not more than six or eight professing Christians in this place. The few that are here are cut off entirely from preaching, and have latterly tried to improve the Sabbath day and Thursday evening in prayer meetings at each other's houses. A few evenings past a religious paper, containing a statement, showing that the receipts of the American Tract Society for the present year had fallen short of the receipts for the preceding year near \$10,000, was handed in by one of our number, and read to the persons present.

We hope that, following the spirit that dictated that article, we endeavored to consider it prayerfully, spreading it, like H Ezekiah, before the Lord, desiring that he might indicate what he would have us to do. Our meeting was refreshing, and at the conclusion I was directed to inclose you the within *twenty dollars*, as the amount of their subscription to the American Tract Society.

#### FROM A LADY, ACCOMPANYING A GOLD WATCH-CHAIN.

The wants of the American Tract Society have excited a deep concern in the hearts of many of its friends; and I am glad to see that some of its female friends love it more than they do their superfluous ornaments. I too profess to be a friend of that cause which is aiding to scatter the seeds of eternal life over a guilty world; and having nothing exactly superfluous to resign, I have determined to substi-

tute in the room of the gold watch-chain, which I enclose, one of an inferior kind; hoping that it will afford some little aid to your funds, and convince those worthy females who have preceded me in the performance of duty, that their example has not been altogether in vain.

#### PREMIUM OFFERED.

An individual, believing that the influence of Lotteries is exceedingly pernicious, and very imperfectly understood by a large portion of the community, hereby offers a premium of \$50 for the best Tract on the *Evils of Lotteries*, which shall be presented on or before June 1, 1831. The premium to be awarded by a Committee consisting of Rev. B. B. Wisner, D. D.; Mr. John Tappan, and Mr. S. T. Armstrong, of Boston; and the manuscripts to be committed to the care of William A. Hallock, 144 Nassau-street, New-York; or to Aaron Russell, No. 35 Cornhill, Boston.

*Time prolonged.*—The time of presentation for the premium for the best Tract "to all persons engaged or interested in the navigation and transportation upon Canals and Rail Roads," is extended to May 1, 1831.

#### MONTHLY DISTRIBUTION IN BOSTON AND VICINITY.

The success which has attended the Monthly Distribution in Boston is very animating. It takes a strong hold of the affections of the wise and good. Gentlemen of the first standing in the churches, who for a time doubted, are now ready to superintend and to distribute. One gentleman, who gave \$50 for the object, on reading the report of the Distribution in Ward No. 1, declared, "it was worth the whole effort and expense of the distribution in Boston."

In *Newburyport, Portsmouth, and Portland*, the work succeeds well: In *Exeter, N. H.*, the monthly Tract *Quench not the Spirit* was read by a thoughtless young woman—led her to see the necessity of the Spirit's influences on her own heart—and she found no peace till she submitted to Christ. She has since united with the church.

☞ For other facts relative to the *Monthly Distribution*, see *Cover*.

#### RECEIPTS

##### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY.

*During the month ending March 15, 1831.*

##### FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VER.—Sudbury, Fem., Susan Ranger, Ag.		10 00
MASS.—Long Meadow, George Reynolds, Tr.		5 00
R. ISL.—Newport, Rev. J. O. Choules, Sec.	59 00	
CONN.—Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag.	9 00	
Guilford, Henry E. Hodges, Ag.	7 20	
Middle Haddam, Joseph Dart, Esq., Sec.		1 20
New-Haven, Jeremy L. Cross, Ag.	70 00	
Norwalk, S. J. Frost, Tr.	5 60	
Norwich, Fem., Miss Sarah Backus, Sec.	5 00	
Trumbull, Fem., Mrs. Lucretia S. Edwards, Sec.	2 66	34
Windsor, (First Soc.) Fem., Mrs. Seargeant, Tr.		13 75
N. YORK.—Auburn, Clark B. Hotchkiss, Ag.	36 00	
East Hampton, L. L. Joseph D. Condit, Ag.	5 00	
Goshen, Orange Co., Dr. J. S. Crane, Tr.	1 22	
Harlem, Fem., Miss L. Doughty, Tr.	1 50	
Huntington, Rev. Nehemiah Brown, Ag.	10 00	
New-York City, Alfred Edwards, Tr.	200 00	
Do. by Fem. Aux., Mrs. J. R. Hard, Tr.	57 34	
Do. in Ref. Dutch Ch., Greenwich Village, Abraham A. Campbell, Tr.	5 00	5 00

	Per Tr.	Don.
Oyster Ponds, L. I., Rev. Phineas Robinson, Tr.	4 00	
Poughkeepsie, Lawrence J. Van Kleek, Tr.	3 00	
Riverhead, L. I., Dr. Joshua Fanning, Tr.	2 00	
Rye, West Chester Co. Fem., Mrs. Mary Penfold, Tr.	3 14	
Shelter Island, Fem., Mrs. Mary C. Gardiner, Tr.	1 69	
Somers, John Owen, President,	17	
Southold, William Fuller, Sec.	3 15	
Troy, Charles Lyman, Tr.	20 00	
West Farms, George St. John, Tr.	1 28	
West Hampton, L. I., Rufus Foster, Ag.	6 49	5 00
N. JER.—Newark, Ellison Conger, Sec.	1 58	
Princeton, Fem., Miss F. W. Morford, Tr.	5 00	
Springfield, Abijah L. Duanell, Tr.	5 00	
Westfield, Fem., Miss Mary Pierson, Sec.	2 25	
West Milford, Jacob Tuttle, Ag.	2 00	
PENN.—Erie, Fem., Emily Wight, Sec.		10 00
MD.—Baltimore Branch, Carter A. Hall, Esq, Tr.	248 06	
Do. by their Fem. Aux. Riekerstown, Mrs. A. Niel-		
son, Sec.		5 00
Do. do. do. Taney Town, Miss Burrie, Sec.		5 00
DIS. COL.—Washington City, John Kennedy, Tr.	50 00	
VIR.—Hartwood, Stafford Co., Col. James Briggs, Falmouth, Sec.	10 00	5 00
GEO.—Angusta, Francis M. Robertson, Esq., Sec.	275 00	
OHIO.—Cincinnati, Henry B. Funk, Tr.	25 00	
Martinsburgh, J. D. Johnston, Esq., Ag.	25 52	12 78
MICH. TER.—Monroe, Monroe Co., Robert Clark, Sec.		10 00
SOCIETIES NOT AUXILIARY.		
N. YORK.—New-Utrecht, L. I., Fem., Bible, Missionary, and Tract		
Society, Mrs. C. Knapp, Tr.	4 48	
DIS. COL.—George Town, Juv. in Sunday School,	5 50	
Tracts sold at the Depository to individuals,	160 78	

*Directors for Life.*

CONN.—Hartford, Rev. James A. Smith,	50 00
N. YORK.—New-York City, Rev. William D. Snodgrass, D. D. by Ladies,	50 00
Do. Col. Richard Varick, in part for perpetuating "Baxter's Call to the Unconverted,"	200 00

*Members for Life.*

CONN.—New-Milford, Miss Sally Northrop,	20 00
Trumbull, Mrs. Lucretia S. Edwards, (in part of \$20.)	10 00
N. YORK.—Albany, Joseph Clark	20 00
Flat Bush, L. I., Mrs. Susan Catlin, (in part of \$20.)	10 00
Do. Peter Stryker,	20 00
Huntington, Rev. Nehemiah Brown, by Aux. Tr. Soc.	20 00
New-York City, Miss Julia Beers, by her father,	20 00

*Annual Member.*

N. YORK.—New-York City, Dr. Lake Barker,	2 00
------------------------------------------	------

*Other Donations.*

MASS.—Northampton, D. S. Whitney,	50
-----------------------------------	----

CONN.—Brooklyn, A Friend for Vall. Miss,	1 00
Burlington, Rev. Erastus Scranton, for Vall. Miss,	1 00
Hartford, Fem., Friend, for Vall. Miss,	5 00
New-Haven, Theological Students,	2 00
N. YORK.—Almond, G. Lockhart,	1 00
Do. Stephen Major,	1 00
Flat Bush, L. I., Jeremiah Lott,	1 00
Do. Mrs. Jeremiah Lott,	1 00
Jamaica, David Bergen,	2 00
M'Lean, W. Tennant Shaw, Esq.,	1 00
Newtown, L. I., a Lady,	5 00
New-York City, Dr. Thomas Royd,	
\$10—A Friend, \$2—Do. \$1—Do. \$1—Do. \$1,	15 00
West Hampton, L. I., Rufus Foster,	1 00

The above list contains donations—  
in part for perpetuating "Baxter's  
Call to the Unconverted," \$200 00  
For Tracts for Valley of the Mis-  
sissippi, . . . . . 7 00

Whole amount of Donations, \$547 68  
Received for Tracts sold, 1,332 28

Total, \$1,879 94

# THE AMERICAN Tract Magazine.

VOL. VI.

MAY, 1831.

NO. 5.



See Young Cottager, Spanish.

## IS THE COUNTRY SUPPLIED WITH TRACTS?

Much has been said, and considerable done, for supplying the *Valley of the Mississippi* with Tracts; but it is the opinion of the Society's late General Agent for that country, that *not more than one fourth part* of its population have yet received so much as one Tract to a family.

The *systematic monthly distribution* has engaged the attention, the efforts and prayers of great numbers of Christians; but there are probably not far from 10,000,000 of our population whom this systematic effort has not yet reached?

The American Tract Society has but five Traveling Agents. Their labors are confined chiefly to destitute parts of Missouri, Illinois, Indiana, Ohio, and the Western District of New-York; and the Society has no other Traveling Agent engaged in its service throughout the whole United States. Will the country be soon supplied with Tracts at the present rate of effort?



Is it not of *great moment* to the progress of Evangelical piety throughout our country, that *all* who are willing to receive Tracts should be supplied with them? Let Christians look at those places which, during the past year, have been blessed with extensive revivals of religion, and mark with how *few exceptions* they have been previously blessed with the systematic Tract distribution; and who shall limit the amount of influence exerted by the Tracts, the labors and prayers of Distributers, and the facts they have disclosed concerning the spiritual wants of their fellow-beings?

Why shall not every Christian in our land be enlisted in this service? It aids every other means of usefulness. The very effort, by the blessing of God, strengthens those who make it. Why shall it not, without any delay, be extended to every family willing to receive Tracts, within all our boundaries?

#### STRONG ARGUMENTS OF A TRACT AGENT.

A devoted Clergyman of Philadelphia, having consecrated a few weeks to the promotion of the Tract cause, and particularly the systematic monthly distribution in the interior of Pennsylvania, says, after he had pursued his agency a few days, he entered upon the following plan, which he found to be very useful in all the County Towns; viz.—Searching the county records, and ascertaining the amount of *poor* and *criminal taxes* annually paid, and laying the same before the people at public meetings. This showed them the enormous taxes they paid for *drunkenness* and *crime*, and how small a portion of their annual tax was necessary for purely governmental purposes. To give a specimen:

In Y— County, the whole county tax for the year 1829, was \$20,579 94, and the county *poor rates* for the same year were \$11,830 27, and the *criminal rates* for the same year were \$3,486 09, making a total of \$15,316 36½, leaving the small sum of \$5,263 97½ for expenses purely governmental for the same year.

And in F— County, the whole county tax for 1829 was \$15,989, and the *poor rates* of that year were \$7,596; and the *criminal rates* for the same year were \$4,937, making the grand total of poor and criminal rates \$12,532 66; leaving the small sum of \$3,406 45 for expenses purely governmental.

I confess, says this Clergyman, my own mind was not a little affected with these statements: to see the waste of money on drunkenness, and how little is really necessary to support the government. I endeavored to show that the only way to reduce the poor and criminal rates was to make men sober and good—to cease to be drunkards and criminals; and this could be done only by applying the Christian religion to their hearts—and that if they would not come into the churches to receive it, we must *carry it to them* through the medium of Tracts. This mode secured audiences and attention, and I hope some good impressions were left on some, who came out to hear about their taxes only, and heretofore had never darkened a church door.

## THE MORAL WANTS OF PORTIONS OF OUR COUNTRY NO FICTION.

One reason why the actual moral condition of different parts of our beloved country is no more fully known, is that, if statements of facts are published, they are by some thought invidious, and by others, who know not the value of religion, are considered untrue. In the statements we now give, which are from one deserving the most entire confidence, we omit all reference to place, to avoid the first of the above named objections—the other can only be done away by the moral transformation of the objectors themselves.

Having provided myself, says this gentleman, with about 12,000 pages of Tracts for distribution, I spent several days in a few adjoining counties in the State of ——. The country is a region of hills, mountains, and water-courses. The population is sparse; being supported by the chase, by what is raised on small patches of cultivated land, and by cattle, which feed chiefly in the woods. The state of education and morals, as described by their most intelligent men, is lamentably low. In three Counties, comprising an extent of territory seventy or eighty miles square, and a population of 10,000 or 12,000, I was informed there were in existence *but two schools*, and that more than half the people could not read. I became acquainted with a major-general in one county, a justice of the peace and high sheriff of another county, and a gentleman who had been for several years a member of the state legislature from another County—*neither of whom could write or read.*

In an adjoining County, containing 3,000 souls, I was informed by the person taking the census, that on the first of June last there was no school, though a small one had since been commenced. In four adjoining counties, two pious young Methodist brethren preach, who informed me that they preached in about thirty places, and it took them six weeks to perform their circuit. In another neighboring county they informed me no preacher rode the circuit—there was one local Methodist preacher, and one Baptist. There is a great destitution of the Scriptures, and of books and papers of every description. I could not learn that a cent had yet been contributed in these counties for the Bible cause.

On the Sabbath, people were continually passing on business; some with live fowls, and various kinds of produce, some with horses loaded with bags of grain for the mill, &c. On one Sabbath, on my way to a religious meeting, the first man I met requested me to exchange horses with him. As I passed through the counties, I distributed Tracts from house to house; and where I found people assembled, gave them a Tract for each family. In this way I soon disposed of all my 12,000 pages. They were generally thankfully received; were borrowed and lent; many who could not read would get others to read the Tracts to them; and thus they were extensively circulated. Let those who know the existence of such facts among extensive portions of the population of these United States, judge of the urgency of the call to send them the Gospel.

## FOREIGN.

*From a letter of William Woolles, Secretary of the Bristol Tract Society, England.*

I very hastily embrace the opportunity of a relative visiting your happy country, to acknowledge the extreme delight which has been afforded us in the perusal of the Tract Magazines which you have so obligingly and regularly transmitted to us. Surely "the arm of the Lord has been made bare" on behalf of the American Tract Society. He is working wonders among you by the most simple means, thereby proving that the excellence of the power is of God and not of man.

Who could have calculated, seven years ago, that your Society would have risen to such a pitch of excellence and extensive utility, so as almost to equal any other Society of the same nature which now exists? But it is very evident that the amazing and encouraging success which has attended your Society, has been in answer to prayer, together with that holy zeal displayed in the UNITED labors of your ministers, your managers, and your members, who not only appear to pray like the wagoner in the fable, but also put their shoulders to the wheels of the Gospel Wagon.

It is most creditable to see so many truly pious and eminent ministers' names associated with you, and so actively and usefully connected with your cause, and not merely confining themselves to pulpit exercises. It shows that their hearts are in the right place, and that they are, by every mean in their power, desirous of promoting the great work of redemption by a crucified Savior, in bringing poor sinners to bow at the foot of his cross and acknowledge him Lord of all.

---

FROM PORT AU PRINCE, HAYTI.

A letter dated Port au Prince, November, 1830, gratefully acknowledging the reception of a grant of French Tracts, says:—This nation is enveloped in awful darkness as it regards the knowledge of salvation through faith in Jesus Christ. They are wandering in error and fatal delusion, which are nurtured by the priests of their communion—the Roman Catholic. These Tracts will be like a light shining in a dark place. May the Lord bless them to the dispersion of this midnight gloom.

---

FROM CARTHAGENA.

"Your Tracts, and other publications," says a pious Lady, "are very instructive. As soon as it was known that I had Spanish Tracts, the applications at my house were incessant, and they were soon all distributed. I think a very considerable quantity could be sold, not only in Carthagena, but in other principal towns with which it has mercantile connections; and request that you will send us a supply as soon as consistent.

## USEFULNESS OF TRACTS.

## "THE TAVERN SIGN BROUGHT DOWN."

In reference to the Tavern Sign at S——, mentioned in my last, says the Secretary of the Auxiliary of Winchester, Virginia, the circumstances, so far as I am informed, are in substance as follows:—Some unknown person left in the tavern the Tract *To Distillers and their Allies*. It came into the tavern keeper's hands, who on looking into it, found on the cover a piece headed "*The Drunkard's Home*," which drew his attention. He read it and became considerably out of humor, wondering who could have left *that* in his house. The result, however, was, that *he took down his sign*, declaring that his house should never again be called "*The Drunkard's Home*."

EFFECT OF "THE YOUNG COTTAGER," AT A READING-MEETING  
IN PHILADELPHIA.

While instructing my class one Sabbath, says a very respectable lady of Philadelphia, I related to them some facts recorded in Josephus, which caused them to express a wish to read the work. Accordingly an afternoon was fixed upon weekly for the purpose. Thinking it might be profitable to vary the reading, a Tract was occasionally introduced. *Little Jane, or the Young Cottager*, was one afternoon read aloud: deep solemnity reigned; a suppressed sob was heard; and when I parted with my charge, I left them bathed in tears. This state of feeling did not pass away, as is too frequently the case. My heart still rejoices in the Providence that led to the selection of "*Little Jane*" for our perusal. One member of my class, after several months of deep exercise of mind, began to indulge a scriptural hope, that she had "*passed from death unto life*," and has, for a period of three years, witnessed a good profession, giving delightful evidence to those around her, that *her inheritance is incorruptible, undefiled, and fadeth not away*." I had presented this Tract to her some weeks before; she had frequently read it without effect, but when the Spirit of God accompanied it, it came with power.

## THE HANDBILL, "WHERE AM I?" &amp;c.

A Clergyman in Boston states that, as he was visiting several families in that city, he gave the Handbill Tract, *What am I? Where am I? Whither am I going?* to a woman, who now regards it as the instrument of her conversion to God.

## TRACTS BLESSED TO TWO HEADS OF FAMILIES.

Two persons, heads of families, says the Auxiliary of New Fairfield, Conn. have had their attention arrested to the subject of religion by Tracts put into their hands by some of our members, both of whom are now rejoicing in hope.

## SIGNAL BLESSING ON THE TRACT "QUENCH NOT THE SPIRIT."

An estimable Christian lady of Pennsylvania states, that a pious female, having been requested by her cousin, to accompany herself and brother on a tour of some weeks, consented with some reluctance, fearing that she might be expected to enter into gaieties which she could not approve. Resolving to avail herself of such opportunities of usefulness as might occur, she took some Tracts with her; and one morning, while waiting for breakfast in a hotel, she felt strongly inclined to put the Tract *Quench not the Spirit* into the hand of her cousin, who was reading the newspaper. She resolved and hesitated, and resolved and hesitated, and at length asked him if he would read it. He complied, and immediately commenced the perusal of it. In a few minutes the Tract dropped from his hand; he appeared much agitated. Suffice it to say, he left his home a rebel, unreconciled to his God; he returned to it, after an absence of six weeks, an obedient subject, acknowledging his Father's right in him, and willing to devote himself to his service. *Seven members of the family*, I am informed, have been brought to a knowledge of the truth through the instrumentality of the same little Tract, "*Quench not the Spirit.*"

## A WELSH HANDBILL BLESSED.

Rev. Mr. E., of U., N. Y., says, the Welsh Handbill on Intemperance, was presented by a monthly Tract Distributor to a family, the father of which, on reading it, cursed and swore in a rage, asking his wife *why such trash was sent to him?* After reading it, he went out; returned and read it again, and read it four or five times. He soon told his wife he must change his habit of intoxication—till this time has drunk no more ardent spirits; has become a steady attendant on public worship; and appears seriously inquiring for the way of eternal life.

## TRACT MAGAZINE READ IN A RELIGIOUS MEETING.

It is with much pleasure, says a devoted friend of the Tract cause, in Virginia, that I enclose you \$44 00 as a donation, occasioned by reading the statement of the wants of the American Tract Society in a late number of the Tract Magazine. On hearing it, our ladies immediately raised \$34 for the Parent Society; and a gentleman who *traces his first serious impressions to the reading of a Tract in a prayer-meeting*, was also influenced to constitute his wife a life member, and \$10, in part for that object, are now forwarded. If the interesting articles contained in the Tract Magazine were more frequently read in religious meetings, much intelligence would be thereby diffused, and many be induced to aid the cause by their contributions and their prayers.

## THE TRACT "SABBATH OCCUPATIONS" IN VA.

In my immediate neighborhood, says a Clergyman of Va. was an overseer, very irreligious in his character. A pious lady, who knew his bad principles and unholy life, sent him the Tract, *Sabbath Occu-*

*pations*. It caught his attention. He was convinced of his sin, and brought to repentance. He made a profession of religion, and has ever since been remarkable for his piety and spirituality of mind.

---

## BRANCHES AND AUXILIARIES.

### EAST TENNESSEE AUXILIARY, KNOXVILLE.

Eleventh Anniversary, December 6. Prayer by Rev. Charles Coffin, D. D. President. Report read by Rev. Stephen Foster, Secretary. Resolutions were offered by Rev. Thomas H. Nelson, Mr. William B. Reese, Col. William B. A. Ramsey, James Park, Esq. the Treasurer, and Rev. Mr. Foster, and unanimously adopted. Receipts, during the year, about \$398. Issued 270,000 pages of 12mo. Tracts, besides many of the smaller series: 2,000 copies of the Christian Almanac for 1881 were also procured from the Parent Society.

The East Tennessee Tract Society was formed in 1819, and previous to 1826, had circulated 345,660 pages. In 1827, it became connected with the American Society, and has since circulated about 592,000 pages 12mo. Tracts.

The Female Auxiliary of Knoxville are persevering with the *monthly distribution*, having thus circulated 25,000 pages. The East Tennessee Society has in all twenty-nine Auxiliaries, by which Tracts have been faithfully distributed through an extensive population.

---

### AUXILIARY AT MEMPHIS, TENN.

First Anniversary, December 3. After prayer by Rev. Samuel Hodge, the meeting was addressed by him and Rev. A. C. Campbell. Distributed, during the year, 30,205 pages. The system of *monthly distribution* was adopted at the commencement of the Society's operations. The town was divided into three Districts, each of which was assigned to two active females. This little band of domestic missionaries, says the Report, have gone forth with a Christian boldness and humility, conveying the glad tidings of great joy to every door.

---

### AUXILIARY OF HUNTSVILLE, ALA.

The Fourth Annual meeting was held January 18. Receipts, during the year, \$330 59. Circulated, 143,768 pages. No copy of the Annual Report has yet reached us.

---

### AUXILIARY AT DARIEN, GEO.

The Third Report, presented in February last, speaks with interest of the *monthly distribution*, which had been prosecuted several months with encouraging success. Number of pages distributed *gratuitously*, 52,267. The Treasurer, in a letter enclosing \$125, of which \$45 29 are a donation to the Parent Society, says, "our meeting was more than usually interesting, and the more so as it was held at a time of special seriousness among the inhabitants. A clergy-

man, who addressed the meeting, stated that he had, during the year, witnessed a revival of religion in another part of the country, in which there were hopefully between thirty and forty conversions, and that the distribution of Tracts had exerted a powerful influence in promoting the work, and that he saw their happy effects constantly.

### TROY, N. Y., AUXILIARY.

Fourteenth Anniversary, held March 15. It was a most cheering meeting, and the subscriptions made amounted to about \$330. Receipts, the last year, \$530 30; of which sum \$102 was received from annual members, \$228 from life members, and \$152 88 from the sale of Tracts. A donation of \$100 has been made to the Parent Society for the Mississippi Valley. Distributed, during the year, 561,183 pages; of which 373,000 pages were employed in the monthly distribution, 54,000 were upon the subject of Temperance, 17,000 distributed in Sabbath schools; 10,000 to day schools; 32,000 to vessels in the river; besides a supply of the House of Industry and Prison: 1,000 Christian Almanacs have been circulated, and one set of bound volumes presented to Rev. Messrs. Reed and Harvey, missionaries to Bombay. Whole amount of Tracts purchased since the formation of the Society 3,000,000 pages. The Society has now 155 members; 85 life members.

#### *Success of the Monthly Distribution.*

"This work," says the Report, "was entered upon with an energy, and we humbly trust a *prayerfulness* too, that have been honored with gratifying success. We experienced no difficulty in raising the necessary amount of funds; in enlisting the hearts and the hands of competent influential distributors; and we met with no hindrance that would bear a fractional proportion to what might have been anticipated, considering the diversified character of our population.

"Our monthly meetings of officers and distributors afforded us seasons of refreshment far more than sufficient amply to compensate us for all our labor: none were present who did not find it good to be there. It was as if by Divine assistance we had planted a tree in the midst of this city, whose branches extended themselves even to the very suburbs, yielding its fruit every month, as well upon the desolate cabin of afflicted poverty as the splendid mansion of idolized wealth; upon every human habitation, where the panoply of pride or prejudice did not prevent the descent, and under whose shade we monthly assembled, to wonder and admire; to praise and pray; supplying ourselves with spiritual food, to give us strength for labor.

#### *Testimony of a Dying Distributor.*

We have to speak of the death of one of our Distributors. She was, when her strength permitted, one of the most active of our number. Her soul seemed to centre in the monthly distribution. During her protracted illness, and even upon the bed of death, she spoke with a sweet satisfaction of the interesting scenes she had witnessed, and the great pleasure she derived in going from house to house with these messengers of mercy, and again and again blessed God that he had employed her in such delightful labor.

**JEFFERSON COUNTY AUXILIARY, WATERTOWN, N. Y.**

Receipts the last year \$ 57 30. The monthly distribution is prosecuted in Watertown, and two other villages in the county.

---

**KINGSTON, (U. C.) TRACT SOCIETY.**

The First Anniversary of this Society, Auxiliary to the London Tract Society, was held August 16; Hon. Marshall S. Bidwell in the chair. Receipts during the year \$219; distributed 175,625 pages, 27,065 of which gratuitously. The report breathes an excellent spirit; and we cannot but hope this infant Society has entered on a career of much usefulness.

---

**YOUTH'S TRACT SOCIETY OF PHILADELPHIA.**

The Fourth Report of this Society, embracing one printed sheet, is an instructive and valuable Tract document. The Society has 122 members, from the age of 15 upward. Receipts during the last year \$ 120 72. Distributed 156,604 pages; making the total distributed, since the Society's formation, 292,192 pages. *Weekly prayer meetings* have been established in destitute parts of Philadelphia and the vicinity, accompanied by visiting and loaning Tracts in the immediate neighborhoods; four of which are now regularly conducted by members of the Society. Some of these meetings have been very full and solemn. One lad of 15, who came to them reluctantly, has been hopefully converted, and is now a Sabbath school Teacher. Tracts on the Sabbath have been faithfully distributed in the *Sunday markets*; and in November a systematic *weekly distribution* was commenced among the *market wagons*. Many interesting incidents are related as occurring in these distributions; and the efforts of this youthful Society have been manifestly owned and blessed of God.

---

**WANT OF AID FOR A TRACT DEPOSITORY IN OHIO.**

MR. WILLIAM YONGE, Agent of the American Tract Society in the vicinity of *Dayton, Ohio*, says, "The establishment of a Depository here falls on a few individuals of limited means; and it is by no means adequate to the wants of the surrounding country. Already eight or nine Societies are Auxiliary, and will expect to receive Tracts from it for the supply of about 3,000 families monthly. If the Parent Society, or a benevolent individual at the East, could appropriate 400 or 500 dollars for a Depository here, it would put the Tract cause on a firm basis, and aid us more essentially than any thing else. All the counties north of Butler, Warren, Clinton and Fayette, depend on Dayton for their supply, as they communicate in a commercial way altogether with the place. When the people of this county are satisfied as to the blessed effects of Tracts, they will, without difficulty, supply themselves; and for this purpose Tracts should be brought as near them as possible. The population of the counties, above referred to, is not far from 120 or 130,000 souls, besides those yet further north, who may draw supplies from this place.



**TRACT EFFORTS WELCOMED IN MISSOURI AND ILLINOIS.**

The Corresponding Secretary of the Missouri and Illinois Branch Tract Society, located at St. Louis, says, our Committee rejoice to see the intensity of interest which is manifested by the American Society in the New Settlements of our country, and feel satisfied that you do not set too high a value upon the publications you are circulating, or too highly estimate the good they are calculated to effect, especially in situations where the living preacher cannot often, if at all, be heard. That God has put it into your hearts to feel this interest is to us cause for thankfulness; that He may continue and increase that interest, and bless your labors of love, is our prayer. Extending our operations to the very frontier of civilization, and cultivating a field many hundred miles in extent, destitute of the efficient and enlightened aid of ministers of the Gospel and private Christians in a vast portion of that field, our work is laborious, and the circulation of your publications among our settlements, much more limited than we could wish. Still these very difficulties constitute arguments for our greater zeal and more untiring efforts. Through the assistance of your Agent, and the ministerial accessions recently received to these States, the operations of the Branch have been greatly enlarged within the last year. We then numbered but four Auxiliaries, and the average issues from our Depository did not exceed 20,000 pages per month. We have now 37 Auxiliaries, and the average monthly issues are not less than 70,000 pages. We confess that, when we look at the field, and think of its wants, it is doing little; but nevertheless, comparing the present with the past we would thank God and take courage.

**RECENT PUBLICATIONS.**

No. 251. **CONVERSION OF PETER BAYSSIÈRE, FROM THE ROMISH CHURCH TO THE PROTESTANT FAITH.** In a letter to his Children. Translated from the French—pp. 28. This is an interesting narrative of the steps by which Bayssière was led to see the absurdity of the requisitions of the Romish Church, particularly the performances of masses for the dead; and by diligently comparing them with the New Testament, to reject them, and embrace the pure Gospel revealed by God in that blessed volume.

No. 252. **MARY LA FLEUR.** BY REV. JOSEPH S. CHRISTMAS, LATE PASTOR OF A CHURCH IN MONTREAL—pp. 4. Showing the influence of a simple exhibition of the Gospel in enlightening her mind into a knowledge of the truth, and leading her heartily to embrace the Protestant faith.

No. 253. **AN APPEAL TO THE PATRIOT AND CHRISTIAN ON THE IMPORTANCE OF THE GOSPEL, ITS MINISTRY, ITS SABBATH, AND ITS ORDINANCES, TO THE WELL-BEING AND PERPETUITY OF OUR FREE INSTITUTIONS.** A premium Tract. BY REV. WILLIAM C. BROWNLEE, D. D.—pp. 28. Showing that free Institutions flourish only where there is intelligence and moral virtue in the community; that the latter flourish only where a true Christian principle is cherished; and that this is produced and cherished only by the means of God's appointment: the Gospel, the Ministry, the holy Sabbath, and its Institutions.

## EIGHTH VOLUME OF TRACTS.

The Tract last mentioned completes the Eighth volume, which is already printed on uniform paper for binding, and will soon be ready for delivery, with Indexes, &c. for the entire set of eight volumes. Price, at 44 cents a volume, \$3 52 for the set.

☞ Notices of the progress of the Monthly Distribution will be found on the cover of this number.

## RECEIPTS

## INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending April 15, 1831.*

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
R. ISL.—Providence, Israel H. Day, Sec.	92 50	
CONN.—Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag.	30 00	
Chester, Fem., Rev. Wm. Case, Ag.	2 65	
Colebrook, Thomas Rockwell, Tr.	45 00	
Darien, Charles E. Whitney, Tr.	2 62	
Hartford, Conn. Branch, Charles Hosmer, Sec.	350 00	
Do. by their Aux., Somers		5 00
Huntington, William Mills, Sec.	8 80	
New-London, Robert Coit, Tr.	4 50	
North-Greenwich, Rev. Mr. Wilcox, Tr.	4 97	
North-Killingworth, Fem., Eunice King, Ag.		17 00
Pettipaug, in Saybrook, Clark Nott, Tr.	19 38	10 15
Plymouth, Edward Langdon, Tr.	6 60	16 40
Roxbury, Rev. Fannie Harrison, Sec.	7 69	2 56
Sharon, Charles F. Sedgwick, Tr.	1 07	
South-Britain, Fem., Nancy Mitchell, Tr.	2 62	4 94
Watertown, Benjamin De Forest, P. M., Ag.	67	
West-Greenwich, S. S. Aux., W. B. Sherwood, Sec.	5 36	1 78
West-Haven, William Stebbins, Sec.	4 00	
N. YORK.—Albany, Central Branch, James Brown, Tr.	169 34	
Cairo, Greene Co., D. Johnston, Tr.	2 00	
Fresh Ponds, in Huntington, L. I., S. Woodhall, Tr.	2 56	
Hudson, Fem., Ophelia Olcott, Tr.	4 90	
Islip and Huntington, South, H. Brewster, Sec.	8 11	
Ithaca, (Tompkins Co. Aux.) Augustus Sherrill, Sec.	50 00	
Livenia, (Livingston Co. Fem.) Mrs. Anstres E. Stow, Ag.	2 58	5 67
Newburgh, R. B. Williams, Tr.	10 00	
New-York City Tract Society, Alfred Edwards, Tr.	777 00	
Do. by Fem. Aux., Mrs. J. R. Hurd, Tr.	36 50	
Do. Greenwich Vill. in Rf. Dutch Ch., Abr. A. Campbell, Tr.	4 00	6 50
Do. St. George's Ch., Fem., by Juv. Aux.	3 00	
Pleasant Valley, J. Gabaudan, Tr.	5 34	
Rochester, (Monroe Co.) Levi A. Ward, Tr.	100 00	
Troy, Charles Lyman, Tr.	100 00	
Utica, Edward Vernon, Sec.	250 00	
West-Farms, Juv., George St. John, Tr.	1 07	
West-Hampton, L. I., Nathaniel Griffin, Tr.	5 88	
N. JER.—Baskingridge, Horace Sheldon, Sec.	3 39	1 12
Bloomfield, Juv., Robert R. Kellogg, Sec.	4 80	
Caldwell, Jonathan Provost, Tr.	3 20	
Newark, Fem.	20 00	
New-Brunswick, Abraham Suydam, Tr.	9 69	
Oxford, Fem., Mrs. S. Sherrerd, Tr.	4 25	
Princeton, Fem., Miss F. W. Morford, Tr.	3 90	

	For Tr.	Don.
Stillwater, Fem., Miss Catharine Johnson, Sec.	1 84	
Westfield, Fem., Mary Pierson, Sec.	2 00	
PENN.—Philadelphia Branch, Frederick Ervinger, Tr.	509 44	
VIR.—Fredericksburg, Aux. Dep., Rev. Samuel B. Wilson, Ag.	50 00	
Richmond, Charles Holt, Jun., Tr.	29 00	
Shady Grove, (Brunswick Co.)	6 16	44
Sturgeonville, Fem., Miss Ann M. Field, Tr.	3 20	
N. CAR.—Shiloh, Granville Co. Fem., Mrs. Judith Watkins, Ag.	8 00	
S. CAR.—Charleston, S. Car. Branch, Rev. Joseph Brown, Tr.	438 50	
GEO.—Darien, Bayard E. Hand, Esq., Tr.	35 71	45 20
ALA.—Huntsville, Samuel Coltart, Ag.	79 50	
Tuscaloosa, D. Woodruff, Tr.	30 00	
KEN.—Danville, Michael G. Younce, Ag.	19 87	
OHIO.—Cincinnati, Henry B. Funk, Tr.	23 00	
Elyria, (Loraine Co. Aux.) Rev. Daniel W. Lathrop, Sec.	20 00	
<b>SOCIETIES NOT AUXILIARY.</b>		
MASS.—Westfield,	18 89	
Williamstown, Williams College	10 00	
N. YORK.—Dashville Falls, Fem., Mrs. Jane A. Butler, Sec.	1 78	
Orange Co. S. S. Union, J. Wells, Ag.	4 10	
Otsego, Temperance Society, Elihu Phinney, Tr.	23 00	
Gorman Valley,	3 00	
N. JER.—Paterson, 2d Ref. Dutch Ch., Cornelius C. Blauvelt, Tr.	9 00	
PENN.—Wilkes Barre, W. C. Gildersleeve, Tr.	19 19	
Tracts sold at the Depository to individuals,	461 88	

**Members for Life.**

CONN.—Chester, Rev. Wm. Case, by Fem Praying and Benev. Soc.	20 00
Greenwich, Rev. Isaac Lewis, D.D.	20 00
Hanover in Lisbon, Dea. Barnabas Huntington, (in full of \$20)	5 00
" Joshua Perkins, Esq. do.	10 00
" Capt. John Bingham, (in part of \$20)	5 00
" William Lee, do.	3 00
Middletown, Henry S. Ward, Esq.	25 00
New-Don, Miss Frances A. Chew, by a friend,	20 00
" Miss Catharine E. Edgerton, by do.	20 00
" Eunice A. Law, by do.	20 00
" Miss Eliza Richards, by do.	20 00
North Stonington, Mrs. Rebecca Wheeler,	20 00
South Killingly, Rev. Stephen M. Wheelock,	20 00
N. YORK.—Bloomington, Abr. V. W. Van Vechten, (in part \$20)	5 00
Lenox, Madison Co., Lydia Hall, (in full of \$20),	10 00
Troy, Hanford N. Lockwood,	20 00
" Angelica, Lane M'Cown, by her grandmother Mrs. Angelica Lane,	20 00
" Matthew P. Read,	20 00
Whitesborough, Rev. Elias Galusha, by Ladies,	20 00

**Annual Members.**

CONN.—Westbrook, Mrs. Nancy Lay,	2 00
N. YORK.—New-York City, Rev. W. C. Brownlee, \$3 Mrs. James A. Stevens, \$2,	4 00

**Other Donations.**

Sag-Harbor, Marcus B. Osborn,	2 00
Anonymous, left at Depository,	7 00
VER.—Fair-Haven, Eli Graves,	2 00
MASS.—Barre, Rev. John Storrs,	2 00
CONN.—Salisbury, A Friend,	25
N. YORK. Albany, 2d Presby-terian Church and Congregation,	50 00
Durham, Greene county, Dea. Benjamin Chapman,	11 00
New-York City, A Friend, \$1 do. do. 25cts. 25cts.	1 50
" Female Friend,	1 00
Pompey, J. A. Smith, for Vall. Miss.	2 00
PENN.—Pittsburgh, Wm. Sample, (deceased,) a Legacy,	50 00
GEO.—Darien, Col. W. A. Dunham, \$3 50, H. T. Hall, \$2, R. King, \$5,	10 50
" B. E. Hand, Esq. \$10, Rev. N. A. Platt, \$3, E. S. Rees, Esq., \$10	28 00
Darien, James Smith,	1 50
ALA.—Whitesburg, Mrs. Elizabeth Gardiner,	3 00
TENN.—Tazewell, H. Graham,	77
IND.—East Leavenworth, Anony-mous,	10 00

The above list contains dona-tions—For Tracts for Valley of the Mississippi, . . . 2 00  
Legacy of Wm. Sample late of Pittsburgh, . . . 50 00

Whole amount of donations, 3,958 50  
Received for Tracts sold, . . . 608 17

**Total, \$4,566 67**

# THE AMERICAN Tract Magazine.

---

VOL. VI.

JUNE, 1881.

NO. 6.

---

## AMERICAN TRACT SOCIETY.

The Sixth Annual Meeting of the American Tract Society was held in the Middle Dutch church, New-York, on Wednesday, May 11, at 10 o'clock, A. M. the President of the Society, S. V. S. WILDER, Esq. in the chair, supported by Col. Richard Varick, and the Hon. Stephen Van Rensselaer, Vice-Presidents.

The meeting was opened with prayer by the Rev. John Gosman, of the Reformed Dutch church, Kingston, N. Y. The President delivered an appropriate Introductory Address; after which the Treasurer, Mr. MOSZES ALLEN, read the Report of the Committee who audited his accounts; and the Annual Report was read by Mr. WILLIAM A. HALLOCK, Corresponding Secretary. The following resolutions were then presented and unanimously adopted:—

On motion of the Rev. Theophilus Packard, D. D. of the Congregational Church, Shelburne, Mass. seconded by Rev. D. Dunbar, of the Baptist church, New-York,

*Resolved*, That the report now read be adopted, and published under the direction of the Executive Committee.

On motion of the Rev. Jacob Van Vechten, of the Reformed Dutch church, Schenectady; seconded by the Rev. N. B. Crocker, D. D. of the Episcopal church, Providence, R. I.,

*Resolved*, That the display of the power and grace of God in the conviction and conversion of sinners through the instrumentality of Tracts, should excite the liveliest emotions of gratitude in every heart, and give a new impulse to future efforts.

On motion of the Rev. John Reynolds, of the Protestant Episcopal church, Harrisburg, Pa. seconded by the Rev. Lewis Mayer, D. D. Professor, Theological Seminary, German Reformed church, York, Pennsylvania,

*Resolved*, That the evidence contained in the Annual Report, that not more than one-fourth part of the population in the Great Valley of the Mississippi have yet been supplied by this society with so much as one Tract to a family, calls for redoubled efforts in behalf of that portion of our beloved country.

On motion of Rev. D. C. Lansing, D. D. of the Presbyterian church, Utica; seconded by Gen. William Williams, of Stonington, Conn.,

VOL. VI.

6

WHOLE No. 63.

*Resolved*, That the spiritual wants of millions of our population, and the blessing of God which has so signally attended the Monthly Distribution of Tracts, demand persevering and prayerful efforts to extend this system to every family in our country willing to receive them.

On motion of the Rev. James Milnor, D. D. of the Episcopal church, seconded by the Rev. John Daniel Andrus, Bishop of the Moravian church, Bethlehem, Pa.,

*Resolved*, That on a review of the whole operations of this society during the past year, and the Divine favor with which they have been attended, there is no reason for discouragement; but on the contrary the Society perceive abundant cause for a grateful continuance and more zealous prosecution of their labors during the ensuing year.

On motion of the Rev. John Breckenridge, of the Presbyterian church, Baltimore; seconded by the Rev. Thomas M'Auley, D. D. of the Presbyterian church, Philadelphia,

*Resolved*, That this society should embrace in its operations the spiritual interests of their unenlightened fellow-men in distant lands, and with reference to this object they will endeavor, by the Divine blessing, to supply evangelical American missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors.

On motion of the Rev. Robert Baird, General Agent of the American Sunday School Union, the officers for the ensuing year were elected; and the exercises were closed by singing the Christian Doxology.

The meeting was addressed by the Rev. Messrs. Dunbar, Van Vechten, Reynolds, and Breckenridge; Gen. Williams; and the Rev. Drs. Mayer, Lansing, Milnor, and McAuley. Rev. Dr. Milnor presented a view of the various grounds afforded in the present state of the society for gratulation and encouragement; and in compliance with the urgent request of the committee of arrangements, laid before the meeting a delightful narrative of his recent visit to the Isle of Wight, where once resided the "Dairyman's Daughter," the "Young Cottager," the "African Servant," and the lamented author of the Tracts with those titles, Rev. Legh Richmond; from which it appeared that the scenery depicted in those Tracts is described with no less accuracy than beauty. The Rev. Dr. Codman, of Dorchester, Mass. stated that he visited the Isle of Wight in 1825, and fully corroborated the statements of the Rev. Dr. Milnor. The appeals made in behalf of the monthly distribution, and the manner and spirit with which it should be executed; and the equally impressive and powerful appeals in favor of supplying the perishing heathen with Tracts, came home to every heart, and left impressions which cannot soon be obliterated.

## EXECUTIVE COMMITTEE,

*Elected May 11, 1831.*

## PUBLISHING COMMITTEE.

Rev. James Milnor, D. D. of the  
Protestant Episcopal Church.  
Rev. Thos. M'Auley, D. D. LL. D.  
Phila. of the Presbyterian Ch.  
Rev. John Knox, D. D. of the Re-  
formed Dutch Church.

Rev. Samuel Green, Boston, Mas-  
sachusetts, of the Congrega-  
tional Church.  
Rev. Charles G. Sommers, of the  
Baptist Church.

## DISTRIBUTING COMMITTEE.

Thomas Stokes,  
Dr. James C. Bliss,  
Marcus Wilbur,  
Dr. Marinus Willett,  
William Forrest,

## FINANCE COMMITTEE.

Arthur Tappan,  
Dr. John Stearns,  
Moses Allen,  
Elijah Pierson,  
Richard T. Haines.

Mr. Wm. A. Hallock, *General Agent*. Mr. Jesse Talbot, *Assistant*.  
Mr. Harlan Page, *Depositary*.

## ABSTRACT OF THE SIXTH ANNUAL REPORT.

The Executive Committee of the AMERICAN TRACT SOCIETY would present their Sixth Annual Report, with thanksgiving to God for his continued favor. The lives of all the Officers of the Society have been preserved; harmony has attended their proceedings; and though there has not been the same rapid increase of the Society's operations the past as in some preceding years, its importance in advancing the Redeemer's Kingdom has never been more apparent. Every effort has but prepared the way for increased exertions; and the Committee cannot repress the hope that the results they are now to report will excite in the friends of Zion a new sense of obligation to pray and labor for the highest advancement of this cause.

## LABORS OF THE PUBLISHING COMMITTEE.

*Seventy-three* New Publications have been unanimously sanctioned by the Publishing Committee, and stereotyped since the last anniversary, making the whole number of the Society's Publications *five hundred and sixty-eight*.

Of the Tracts added to the principal series the past year, *four* were obtained by premiums offered by benevolent individuals, and awarded by Committees of their own election; the Tracts having been submitted for examination by the Publishing Committee, after the award.

*Six* are on the subject of intemperance, the very extensive sales of which are the best evidence that their number is not greater than has been demanded by the friends of the temperance cause. *Four* contain a vindication of the truths of Evangelical religion against the corruptions of the church of Rome. *Seven* are Authentic Narratives.

This entertaining and useful class of publications the Committee are desirous to increase as fast as suitable Narratives of actual occurrences shall be furnished. But they have, in conformity with the prevailing sentiment of the Christian community, judged it inconsistent to publish fictitious narratives under the aspect of truth; and in this view, having ascertained that two Tracts, viz. Nos. 62 and 95 are not authentic, they have resolved to cease their publication and substitute others.

Tract No. 253 completes the 8th volume, which is bound, with indexes for the entire set.

The *Persuasive to Early Piety* the Committee consider a very valuable accession to the Society's publications. In point of Evangelical pungency and force, it has scarcely a parallel in our language. So high is the estimation in which it has been held by a pious "ENGLISH BAPTIST," that the Committee have the pleasure gratefully to acknowledge the receipt from him of the stereotype plates of this work, cast under the careful supervision of the author.

They have also to acknowledge the receipt from the Religious Tract Society in London, of a set of stereotype plates of the same work abridged, presented as a token of their Christian love and regard for the prosperity of the Institution.

The *Daily Texts* and *Diary*, each containing a text of Scripture and a verse of a hymn for each day in the year; the *Dew-Drops*, containing a text for each day in the year; and the *Gems of Sacred Poetry*, are all re-printed from the publications of the Religious Tract Society in London, in a very small size, convenient for use as pocket companions.

The Committee regret to state, that, though, by the liberality of respected Christian friends, the entire sum requisite for perpetuating *Bunyan's Pilgrim's Progress* was obtained soon after the last anniversary, a new English edition, which has been long expected, not having yet been received, this excellent work is not yet stereotyped. No pains will be spared to fulfil, as speedily as possible, the wishes of the donors in bringing it before the public.

The Committee have also obtained, chiefly through the liberality of one of the Society's Vice Presidents, nearly the sum requisite for perpetuating *Baxter's Call to the Unconverted*, which has been unanimously approved, and will soon be published. This work is so well known, and has been so much blessed, that the Committee need say nothing of its excellence.

The Christian Almanac, for 1831, was published in 22 editions.

The new system of prices of the 12mo. Tracts adopted since the last anniversary, requiring the covers to be counted, the Committee have prepared and stereotyped appropriate matter for all the covers, amounting to 216 in the principal and Occasional Series.

While it has been the unanimous desire of the Committee to issue such publications as shall most clearly exhibit the soul-humbling doctrines of the purity and obligations of the Divine Law, Man's ruin by sin, Redemption through the sacrifice of Christ, and sanctification by the Holy Spirit; they have been greatly encouraged in their work by the very general approbation of Evangelical Christians; but more especially by the evidences of the Divine approbation, manifested in the converting and sanctifying influences of the Spirit; which have

never more signally attended these publications than during the past year.

### PUBLICATIONS PRINTED AND CIRCULATED.

<i>Tracts printed during the year,</i>	5,383,300
Do. do. since the formation of the Society,	35,096,500
<i>Pages of 12mo. Tracts, printed during the year,</i>	61,704,000
<i>Pages of publications, do. do. the year,</i>	68,786,000
<i>Pages of 12mo. Tracts printed since formation of Society,</i>	227,923,000
<i>Pages of 12mo. Tracts circulated during the year,</i>	61,554,064
<i>Pages of publications circulated during the year,</i>	68,522,704
Do. do. do. since formation of the Society,	234,479,926

There have been printed, during the year, of the Tracts Appeal to American Youth and Disappointed Hope 76,000 each; of the Importance of Consideration 80,000; of the Worth of a Dollar 81,000; of Quench not the Spirit, and Putnam and the Wolf, each 92,000; of the Worth of the Soul, and Joseph Archer, each 96,000; of the Persuasive to Public Worship 100,000; and of the Hope of Future Repentance 112,000. The number of Tracts on the subject of Temperance, printed during the year, is 516,000.

### GRATUITOUS DISTRIBUTIONS.

<i>TOTAL.—Foreign,</i>	<i>Pages.</i>
Ships for Foreign Ports,	432,477
Army and Navy,	14,020
Benevolent Institutions,	88,250
Individuals,	130,140
Auxiliaries,	1,467,613
	812,099
	2,965,906
Total, West and South of the Alleghany Mountains,	1,706,000
Grants in Foreign Languages, including 500 Tracts in the Chip-peway Language,	921,093

Also granted in money, to aid the Baptist mission in Burma in their Tract operations, \$300.

The above grants of Tracts have been made in 261 distinct appropriations; and though the Committee deeply regret that they have been enabled to do no more for the destitute in our own and foreign lands, it is a source of unfeigned joy and gratitude to God, that they have been thus permitted, gratuitously to send at least some portion of Divine truth to so many of our perishing fellow-men.

### RECEIPTS AND EXPENDITURES DURING THE YEAR.

<i>Received, during the year, ending May 1st,</i>	
For Tracts sold, nearly at cost,	\$34,137 77
Donations from Branches and Auxiliaries,	\$2,508 87
Do. from 39 Life Directors,	2,050 73
Do. from 119 Life Members,	2,147 64
Annual Subscriptions and other Donations,	1,468 56

Total amount of donations, \$8,794

Total receipts during the year, \$42,922 50

<i>Paid, during the year,</i>	
For paper,	15,173 48
For printing, stereotyping, engraving, folding, stitching, and binding, including expense of Christian Almanac,	18,309 46



Services of the Corresponding Secretary and General Agent, the Assistant Secretary, the Depository, and three Assistants, whose time and efforts are wholly devoted to the Society,	2,624 51
Services and expenses of Traveling Agents, chiefly in the Valley of the Mississippi,	3,699 18
Grant to Mission in Burmah,	300 00
Expenses of the General Depository, postage, taxes, insurance, fuel, and all other expenses, as by items in Treasurer's report,	2,741 96
Total paid during the year,	\$ 42,922 50

It appears from the above statement that, in closing the accounts for the year, on the first day of the present month, the whole amount received had been expended; and there was still due on that day, the sum of \$ 1,358 66, which the Society had no funds to meet. The Committee have also been compelled to raise, by loan, at different times during the year, to meet the Society's current expenses, sums amounting to \$ 9,794 50, all which had been paid previous to closing the account; but obligations are now resting on the Committee for paper on which the Tracts are printed, to the amount of \$ 10,676 67, which must be paid within six months.

This painful deficiency of receipts the Committee beg the friends of the Institution to bear in mind, as facts, adduced in subsequent parts of their report, shall show the pressing claims on the Society from various portions of our own country and the Pagan world, and the incalculable amount of good it may accomplish, by the continued blessing of God, should the requisite pecuniary means be furnished.

#### TRAVELING AGENTS.

The only Traveling Agents now employed in the service of the Society, are the Rev. WARREN DAY, whose labors are confined to the Western District of New-York; Rev. JAMES ANDERSON, now laboring in Central Ohio; Mr. WILLIAM YONGE, laboring in the South Western part of that State; Mr. MOSES H. WILDER, in Indiana; and Rev. CYRUS W. ALLEN, in Illinois and Missouri. Thus, in *all the Atlantic States*, exclusive of the Western District of New-York, and in *all the Valley of the Mississippi, South of the Ohio*, the Society has now no Traveling Agent. This fact the Committee hope will lead members of enlightened and flourishing congregations to come forward, unsolicited, and bring "their gifts into the Treasury," and at the same time induce at least some qualified individuals to consecrate themselves to this self-denying service, especially in the more destitute portions of the country.

#### BRANCHES AND AUXILIARIES.

The number of New Auxiliaries recognized during the year is 94, making the whole number now immediately connected with this Society, 908.

*The American Tract Society at Boston*, which is a Branch of this, had at the time of its last anniversary, 672 Auxiliaries. Its receipts during its last year were \$ 11,102, and it circulated 7,865,868 pages, 1,234,348 of which gratuitously. It has, during the past year, contributed to this Society, in donations, \$ 840 88.

The *New-York City Tract Society* has paid into the Society's Treasury during the year, \$ 3,958 04, of which \$ 477 25 were contributed by the Female Branch. It circulated in 14 months previous to its last anniversary, 7,721,000 pages, of which 5,847,000 were circulated in the Monthly Distribution among the near 36,000 families of the city; 866,000 pages among the 30,000 Seamen which it is estimated visit the port in the course of the year; and 154,000 pages to the 3,000 inmates of the Humane and Criminal Institutions; besides distributions to the Markets, the Islands in the harbor, &c. At a very interesting special meeting of the Society, held the last autumn, \$ 1,954 47 were subscribed and contributed for its aid.

The *Pennsylvania Branch, Philadelphia*, had, at the time of its last anniversary, 429 Auxiliaries; it had circulated, during the year, 4,437,890 pages, and has remitted to this Society, the last year, \$ 5,644 09, being the largest amount received from any of the Society's Branches. At a special meeting of this Branch, held in October last, subscriptions were made for the aid of the Branch, and of the Monthly Distribution in Philadelphia, which were immediately after increased to upwards of \$1,700.

The *Pittsburgh Branch*, at its last anniversary, had about 150 Auxiliaries; it had circulated, in eighteen months, 3,497,150 pages, and by the aid of Agents of the American Tract Society, had explored the 17 Counties of Western Pennsylvania, and formed Auxiliaries wherever it was practicable. It has remitted to this Society the past year, \$ 640 08.

The *Baltimore Branch* has 600 Auxiliaries; its receipts the last year were \$ 1,352; and it circulated 926,463 pages, 240,800 of which were in the Monthly Distribution. It has explored 13 of the 19 Counties of Maryland, with reference to supplying the entire population willing to receive Tracts.

Twelve other principal Branches and Auxiliaries East of the Alleghany have remitted the following sums during the year, viz.

Providence, R. I.	\$247 50	Troy, N. Y.	\$ 493 00
Hartford, (Conn. Br.)	1,140 92	Utica, N. Y.	1,444 00
New-Haven, Conn.	316 25	Washington City,	251 18
Albany, N. Y.	498 46	Winchester, Va.	286 02
Auburn, N. Y.	200 04	Charleston, S. C.	638 50
Rochester, N. Y.	398 25	Augusta, Geo.	479 00

Seven Branches and Auxiliaries in the Valley of the Mississippi have remitted the following sums, viz.

Huntsville, Ala.	\$ 228 50	Louisville, Ken.	\$ 223 00
Nashville, Tenn.	247 50	Cincinnati, Ohio,	779 13
Danville, Ken.	333 04	St. Louis, Mo.	457 56
Lexington, Ken.	287 00		

The Branch at St. Louis has rapidly extended its operations during the year. It has now 64 Auxiliaries; and circulated the last year 1,076,725 pages of Tracts.

The limits of this report forbid a more extended notice of Branches and Auxiliaries in this place. Various Items, illustrating the success

and usefulness of particular societies will be specified under their appropriate heads, and an entire list will be presented in the Appendix, showing the amount contributed by each, both for Tracts and in donations.

The Committee would remind all the Auxiliaries, that, on their perseverance and fidelity; their promptness in remitting for Tracts; their activity in circulating them; their liberality in contributing donations; their care in communicating intelligence; and their prayers for the blessing of God, depends, under Him, more than upon all other sources, the prosperity and usefulness of the Parent Society. They are the fountains from which it draws its life and activity, and if these fail, it must cease to send forth its streams of blessings upon the world,

### INTERCOURSE WITH KINDRED INSTITUTIONS.

[The Report here presents an account of the visit of the Rev. Dr. MILNOR, Chairman of the Executive Committee, as a Delegate to the Religious Tract Society in London; his cordial reception by that Institution, &c. which was detailed in the Tract Magazine for January.]

The Rev. Dr. Milnor also had a friendly conference with the Committee of the Glasgow Tract Society; and learned, while in Paris, that the Paris Tract Society was in a prosperous state. The Committee sustain a friendly correspondence with each of these Societies; and to the Paris Tract Society they have recently made a small grant of Tracts in English for distribution to English and American residents, seamen, &c. It is hoped that the recent revolution in France will give a new spring to the Tract, and all other Evangelical enterprises throughout that kingdom.

Very cordial communications have also been received during the year, from the Tract Society at Bristol, England, and from the Prayer Book and Homily Society at London. Also from the Lower Saxony Tract Society, located at Hamburg, congratulating the Society especially on the freedom it enjoys from the civil and ecclesiastical domination which now oppresses and afflicts that Institution.

The Committee also sustain very friendly relations to the Auxiliaries of the London Tract Society at Montreal and Kingston; and the *Baptist General Tract Society*, and other kindred Institutions, in our own country.

### REV. DR. MILNOR'S VISIT TO THE ISLE OF WIGHT.

In connexion with the visit of the Rev. Dr. Milnor to England, the Committee cannot refrain from expressing their gratitude that he was permitted, in company with the Rev. Mr. M'Ilvaine, to visit the Isle of Wight, the residence of "the Dairyman's Daughter," "the Young Cottager," and "the African Servant," and the former residence of the Rev. Leigh Richmond, who was enabled to bless the Church and the world by writing those three inimitably beautiful, evangelical, touching, and at the same time truly authentic narratives. With these three Tracts in his hand, the Dr. visited most of the scenery therein described, and found it delineated with surprising accuracy. He

visited the grave of the Young Cottager, the house adjacent, where the Rev. Mr. Richmond resided, and the church in which he preached; saw the high down and the jutting rock under which he conversed with the African Servant; and visited the cottage of the Dairyman, and the chamber where the soul of Elizabeth ascended to its rest. Here he was kindly received by the surviving brother of the Dairyman's Daughter, a man now advanced in years, and saw her Bible, in which was written her name and the date of her birth and death. He then passed over the same ground as her funeral procession, to her grave in Arreton church-yard, finding the descriptions in the Tract of the scenery through which he was passing so affecting, that sometimes he was prevented, by the various emotions excited, from pursuing the narrative; and deriving from the visit a satisfaction which Paris, with all its palaces, and gardens, and paintings, and statues, had not been able to afford.

### VALLEY OF THE MISSISSIPPI.

For nearly two years preceding the last, the efforts made for the West, constituted the most prominent item in the Society's operations. Thousands felt a deep interest in the object. They considered the rapidly increasing population; the deficiency of qualified preachers of the Gospel; the impossibility of soon supplying that deficiency; and the adaptation of the Tract system to the wants of that portion of the country. They contributed to this object of their substance, and offered their prayers to God for its success. Such can not but be interested to know what is the *present state* of the Society's operations there.

At the last anniversary the Committee reported *nine* Agents laboring in that wide field—they now report but *four*, two of them Laymen, and all North of the Ohio River. They then reported that 2,655,067 pages of Tracts had been there gratuitously distributed. They now report but 1,766,660. They then reported, as received from that portion of the country for Tracts, \$12,985 49, and in donations \$941 64—they now report but \$4,390 54 received for Tracts, and \$515 86 in donations.

While such is the deficiency in the efforts now making by this Society for the West, it is doubtless a fact, that *the call for Tract operations there was never more extensive and urgent than at the present hour*. By the efforts which have been made, Tracts have been carried to many of the flourishing churches and congregations; but the great mass of the scattered and destitute population are not yet reached. It is the deliberate opinion of the Society's late General Agent for the West, and of the other Agents who have labored longest and most successfully in that field, and had opportunities for the most extensive observation, that *not more than one-fourth part of its entire population have yet been furnished by this Society with so much as one Tract to a family*. In full accordance with this estimate are communications from the most credible sources, showing the moral state of different and very distant portions of the field in consideration. One of these is as follows:

In T——, a county town, says one of the Society's Agents, I am

informed there are about 40 Infidel and Anti-Evangelical periodicals taken, and but one religious, Evangelical paper. I might specify facts with regard to every county town: I have recently visited, and should not generally give you a much brighter picture. These county towns are polluted by the groceries and other causes, so that they are the most hopeless points in the country, though one would think benevolent Societies might be formed in every one. The capital of — county is almost spell-bound with Jesuitism. The Jesuits have here two schools, one for male and one for female scholars; and a commodious chapel. Their arts to attract the attention of the people, their foolish and profane ceremonies, are disgusting in the extreme, and such as you would suppose no part of our community would countenance. The Jesuit missionaries are generally traveling through the country. I am told that there are 8 or 10 that make this place their rallying point. But the zeal of the nuns in getting scholars into their schools has recently been so uncommonly great and persevering, as to attract peculiar attention. There is scarcely an individual that enters their school a Protestant, but she becomes a Catholic.

Equally apparent is it from the success which has already attended Tract operations at the West, that *they are admirably adapted to the wants of the population.*

I cannot repress my feelings of gratitude, says one of the Society's Agents, when I think of the blessings which God is enabling the American Tract Society to scatter through these states. This thought cheers me in all my labors, and my sympathies have become so rivited to the people, that nothing but an imperious call of duty could now persuade me to suspend my exertions.

Never, says the Rev. Thomas Barr, of Ohio, have my labors, during nine successive years in which I have acted as a Missionary, been more satisfactory or apparently useful, than when I used Tracts as my *assistants*; particularly the Narrative of "Dinah Doudney," which I believe I have read nearly 100 times in public; occasionally in families—to two or three families collected expressly for the purpose—in schools—at the close of sermons, and on other occasions. It was always heard with deep interest, and afforded me openings for close practical addresses to the heart. I could relate several instances of hopeful conversion following, some of which I heard of as much as seven years afterward.

Follow your *Agents* at the West, says the Society's late General Agent for that country, in all their journeyings—go with them to the humble cabin and the splendid mansion—hear them converse with the learned and the ignorant, the rich and the poor—hear them read Tracts to those who had never read or seen one themselves—follow them to the public assembly, and mark the effect of the faithful exhibition of Divine truth—and you will see that they are the instruments of great good. Then look at the influence exerted by the *Tracts*. Go with them to every individual and family where they find their way—see them by the evening fireside, in the closet, on the steam-boat, or in the social prayer-meeting or public assembly—see the tear start from the eye, and the countenance bespeak new resolutions to turn from sin and live to God—and you will see that they also are the means of great good. Then survey the "much land" that "remain-

eth" "to be possessed"—see the enemies of religion awake in the service of their master—determined opposition to the Gospel increasing—and you will see that the churches have neither time nor talents to be lost in pushing forward this great enterprise of Christian benevolence.

Not less evident is it, that, in large portions of the West, *Agents must be sustained, and Tracts furnished for gratuitous distribution, at least for a time, principally by the liberality of Christians from abroad.*

When we consider, says the Secretary of an Auxiliary in Ohio, the state of the scattered population in this country; the deplorably low state of morals, and especially the famine of the bread of life, and what is worse, the absence among many of all desire to obtain it; it appears that, unless Tracts be distributed gratuitously to the people, many will neither hear nor read concerning the way of salvation from year to year.

An Agent, who had explored the "Military Tract" in Illinois, a territory about as large as the state of Vermont, says: There are many settlements here so recent and scattered, that no combination of effort can yet be expected; but they are not on this account the less in need of Tracts. In view of the great destitution of almost all other means of grace, I have felt constrained to make numerous grants of Tracts; and it gives me pleasure to state that circuit preachers, and Christians of various denominations, have engaged cordially in distributing them. These grants I have made, notwithstanding the pressing wants of the Parent Society. In view of the judgment day, I could not refuse them.

I might wring a tear from the heart of sympathy, says another communication from an Agent, if I should detail scenes in which I have been called to act and feel; but the more I do in this great work, the more important and absolutely necessary it appears. In general, the population here are enterprising, generous, and high-minded, and with few exceptions they are anxious and grateful to receive and read the Society's Tracts. I sometimes fear I am too liberal in the grants I make; but the people need the Tracts and ask for them, and many have no money to pay for them; and sooner than be restrained in making grants as I have made them, I had resolved to give up my own little stipend and go elsewhere and beg the means of defraying the expense. There are Christians dispersed here and there, who will aid in distributing Tracts to every family, provided the Tracts can be furnished. But they have very little money in circulation, and cannot pay for them. Tract operations here must be sustained, for the present, mainly from abroad.

#### THE SYSTEMATIC MONTHLY DISTRIBUTION.

The Committee devote a distinct portion of their report to this system of effort, by no means as precluding miscellaneous distributions, which they believe may be made, with great profit, by every Christian; but as a system which, from its commencement, has been regarded with deep and increasing interest by many of the friends of Zion, and has been productive of especial good.

In this, as in other efforts to spread the Gospel, the best qualified and most successful laborers may not always have been obtained; but where this point has been secured, the system has seemed to open before those engaged in it an almost unlimited sphere of usefulness. The good accomplished by the faithful Tract Distributor, as by the Pastor of a congregation, has, through the blessing of God, been measured by his qualifications for the service; his powers of mind, his discretion, his spirituality, and zeal for the glory of God in the salvation of the perishing.

In another part of this report the Committee will present some of the evidences of the usefulness of this system, which are of surpassing interest. But if no such evidences had yet been communicated, it is so entirely in accordance with the *first principles of Evangelical effort*, that it must commend itself to every enlightened Christian.

It will not be doubted by any, that the design of our Savior's death, next to the Divine glory, was that salvation through his blood might be published to every creature, that all who will believe in him may be saved.

Nor will it be questioned that the grand object for which his church was constituted, beside her own spiritual purification, is, that she may be God's Agent, to convey a knowledge of the Redeemer to all who have it not. She is not merely to furnish spiritual food for those who come to her; but she is to go out into the "highways and hedges" of this apostate world, and "compel them to come in," that her "Father's house may be filled."

To say nothing now of the pagan world, or foreign lands, it is known (and the better known for what has already been done in the systematic Tract distribution) that a very large portion of our countrymen—we should be glad to be assured it is not now a majority—have not the opportunity of enjoying the public and stated means of grace; or if they have the opportunity, habitually neglect them. This is neither, on the one hand, the language of despondency, nor on the other of a wish to exaggerate the moral wants of our country. The actual moral condition of many millions of our population is doubtless such as to make heaven weep, and justly give alarm to every genuine patriot and Christian.

The obligation to labor by every means to bring all this portion of our population to embrace the salvation of the Gospel, all are ready to acknowledge; and the point that bears especially on the system of effort now in consideration is that this can only be done by its being carried to them *at their firesides*. Hundreds of thousands are now living within the sound of the Sabbath bell, but heed it not; hundreds of thousands more know where the Gospel is proclaimed, but will not go to hear it; the commissioned and stationed preachers of the Gospel usually find it impracticable to extend their family visits much beyond the limits of their own congregations; and the qualified and faithful missionaries, sent forth into the moral wastes, scarcely amount yet to an apology for supplying all our destitute population with the Gospel.

In these circumstances, the Committee greatly rejoice in the Sabbath School efforts now made, whereby not only children are instructed, but a most happy influence is exerted on their parents;

and in the efforts to place the *Bible* in every family, whereby the sacred volume is deposited, and its presentation is accompanied with words of salvation from the lips of the Distributer; and in every means by which the Gospel is carried and tendered to our fellow-men.

But they still see an opening for the systematic labors of faithful Tract Distributers so wide and promising, that, when they look at it and consider it well, their hearts are overwhelmed at once with the greatness of the work to be performed, and with deep regret that they are yet doing no more for its promotion.

They attach importance to this system of effort by no means exclusively as a method of Tract Distribution. In this respect it has some admirable advantages, compared with miscellaneous distribution, or perhaps any other mode that has been yet adopted.

It carries Tracts to *all* who are willing to receive them, whereas by any unsystematic effort, vast portions of the population are wholly omitted. It presents but *one Tract at once*, thereby gaining a degree of attention usually denied to a larger volume. It presents Tracts at suitable *intervals*, like the Tree of Life which yielded its fruit every month, and whose leaves are for the healing of the nations. It presents the same Tract in each distribution to all, and thereby justly gives offence to none. It is related of the Mayor of one of our considerable villages, that, having received a Tract on Intemperance at the commencement of the Distribution, he went out the next morning, determined to cane the individual who left it, provided it were not a lady. As he proceeded to make inquiries on the subject, one said to him, "The same Tract was left at my house," and another and another made the same assertion, till perceiving the Distribution was general, he ceased to be angry, and expressed his approbation of the object.

The system, moreover, when properly conducted, *brings a devoted Christian monthly into each family*. The Tract is a happy introduction to religious conversation, and thus the way is opened for the Distributer to invite attention to the concerns of eternity, to the reading of the Bible, Public Worship, placing the young within the means of instruction; relieving temporal necessities, imparting consolation to the afflicted, leading their devotions to God as circumstances may direct, and thus becoming, besides a Tract Distributer, a Domestic Missionary.

And who that remembers the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," will not place a high estimate on the blessings that come into the *hearts of the Distributers themselves*? Can such fidelity, and prayerfulness, and Christian love, and self-denial, and watching for the souls of men, as their duty involves, be called into exercise in the heart of any christian unaccompanied by his own growth in grace? Thousands can testify of the blessing they have derived from engaging in those labors, and that that blessing has been, in a great degree, proportioned to their fidelity.

But besides the benefit to the Distributers, there should also be taken into the account *the awakening influence exerted upon the churches*. Through the Monthly Meetings for prayer, and the communication of intelligence in private Christian intercourse, and by other



means, the facts which the Distributers ascertain concerning the wants of their fellow-men are quickly communicated to their brethren; they are made the subject of prayer and conversation in the social circle; the spirit of Christian action and enterprise, which has moved their hearts, is caught by others; the duty of laboring for souls around them is seen and felt; prayer is answered, and efforts blessed; God's works revived; and it is the tendency of the system to keep alive the spirit of prayer and Christian action in the hearts of all.

Should a list be formed of all the places which have been visited during the year with the special influences of the Holy Spirit, it is believed it would appear that in by far the greater portion of them this system of effort has been prosecuted, and very faithfully in some which have been specially distinguished. How far those influences have descended directly or indirectly in connexion with this means of usefulness is unknown, except in the very numerous cases in which the awakening and conversion of individuals have been communicated as resulting immediately from this effort.

#### *Progress of the Monthly Distribution.*

The Committee are unable to state, with precision, how far this system has been prosecuted in our country. It has, during the year, been commenced in Boston, and is now in operation there, and probably in from 200 to 300 other cities and towns of New-England. It is sustained with vigor in the city of New-York, and with more or less efficiency in most of the principal cities and villages in the state, and in connection with numerous congregations in places of less magnitude, especially in the Western District. It has been adopted in several places in New-Jersey. In Philadelphia the work is well sustained, as it is also by many Auxiliaries of the Pennsylvania Branch. In Baltimore, where it ceased for a time, it has been revived; in Alexandria and Winchester it is well supported; in Richmond it is reviving from some interruptions; it is now sustained in Charleston with an energy and success that scarcely has a parallel in the country, and is prosecuted in a number of places of less magnitude in the Southern Atlantic States.

In New-Orleans it is sustained especially by the efforts of the permanent Agent for the Tract cause in that city; and in most of the large cities and towns west and south of the Alleghany it has been prosecuted with various degrees of fidelity and success, as well as by Auxiliaries in the vicinity of most of them, and in not a small number of New Settlements.

In some instances, the work has been prosecuted throughout entire counties; and a few noble examples of this kind need but to be generally imitated to ensure success throughout the country.

The system has evidently progressed during the year, especially in the Northern and Eastern States; but it has probably not yet reached over from 2,000,000 to 3,000,000 of our population; leaving at least 10,000,000 to be reached by future efforts or wholly passed by; and these embracing by far the greater part of all our population which have not the stated means of grace.

*Importance of the Monthly Distribution in New Settlements and destitute places.*

As this effort, at its commencement, was principally confined to some of our larger cities and towns, it has been questioned whether it is equally adapted to a more sparse population. On this point no testimony can be more satisfactory than that of the Society's discreet Agent in Missouri and Illinois.

I have made it a point of very special prominence, he says, to promote the system of Monthly Distribution. I think it *peculiarly adapted to the condition of this new country*. It need not be confined to cities and villages. In almost every place where it is practicable to establish a Society, it is practicable to carry into operation this system, or at least, in such cases the sparseness of the population need not be an objection. All within the circumference of five or ten miles are considered near neighbors; and to ride ten miles on horse, for man or woman, is not considered a greater task than by many in our older settlements, to walk one mile. The people, especially christians, are active and enterprising, and this active mode of doing good is adapted to this characteristic feature. To many, the simplicity of a Tract needs explaining; to many families, it must be *read*; and many objections to benevolent objects need answering. There is a general conviction among the most active friends of Christ here, that this system is the very thing for this country. In a number of towns and settlements within the States of Missouri and Illinois, this plan is already in successful operation; in several other places it is just commencing, and before many months expire, I trust that a considerable portion of this extensive field will feel its happy effects."

*Adaptation of the character of the Society, to the Monthly Distribution.*

The Committee cannot leave the subject of the Systematic Distribution without alluding to the kindness of Providence in uniting in the Institution so many different Evangelical religious denominations; whereby the charge of sectarianism is precluded, and an access gained to all not inimical to the humbling truths of the Gospel. "In such a town as this in which I reside," says a clergyman not less a friend to this Society than to one supported exclusively by the denomination with which he stands connected, "the Monthly Distribution could never have been undertaken but on the Catholic principles of your Society. This one fact—as applicable to a thousand other places as to this—demonstrates the invaluable worth of your Institution to the cause of Christ."

*Miscellaneous Distribution not to be omitted.*

While a faithful record of the Society during the year has required the Committee thus to dwell on the importance of the Systematic Monthly Distribution, they would deeply lament its being made to exclude the efforts of Christians generally in personal distributions of a more miscellaneous character. Tracts, in ten thousand instances not within the reach of the systematic effort, are needed, and to the "arrow thrown at a venture," in dependence upon Him, God often delights to give a special efficacy. It is much to be desired that every chris-

tian should engage, as opportunities are presented, in the dispersion of all the variety of Tracts, as they shall be found adapted to the wants both of the destitute and others within their reach.

### FOREIGN OPERATIONS.

So limited have been the Society's resources during the year, that the Committee now report only an appropriation of \$300, in money, for Tract operations in Pagan lands, which was to aid the interesting American Baptist Mission at Burmah; together with grants of Tracts for foreign countries and the aborigines of our own, to the amount of 452,487 pages.

But though so little has been accomplished during the year, the Committee have felt deeply the importance of doing more. That our beloved brethren, who have torn themselves from the privileges of their native land, and are enduring all the burden and heat of the day among the Heathen; many of them in sultry climes, and sinking under the weight of their labors, should call on Christians, who remain here surrounded with privileges, for *so many Tracts* as they need in the prosecution of their work, and *be denied*, the Committee believe would scarcely have the consent of any Evangelical Christian in our country.

In view of calls immediately upon this Society, particularly from stations where American missionaries are laboring, a special Committee was some months since appointed to consider "what openings there may be in Providence for extending the Society's operations in Foreign Countries." By that Committee a correspondence was opened with all the Missionary Societies in our country known to be engaged in promoting the spread of the Gospel abroad, and information sought from other sources, the results of which rendered more palpably evident the importance of this branch of the Society's operations.

[The results of this Correspondence were published in the Tract Magazine for November, showing the want of Tracts for the 17,000,000 of Burmah; for 12,000,000 who speak the Mahratta, among whom the American Missionaries at Bombay are laboring; for 11,000,000 who speak the Tamul, among whom are the Missionaries at Ceylon; for the millions of China; the Sandwich Islands; the countries on the Mediterranean; France, South America, &c.]

A communication from the Mission at Ceylon relates the striking conversion of a young native, by reading a Tract, and says: "*No method of doing good in Ceylon, or India, is so promising, with the same sacrifice, as the distribution of Tracts. They are better adapted for general circulation than even the Scriptures, among such a population as we find here, who read but little; and they feel not the sun, and sink not under the climate, as does the living Missionary.*"

Communications from the Missionaries in Burmah and Bombay urge with equal emphasis the importance of Tract operations.

The review of the fields now mentioned for Foreign Tract operations, will show that the appropriation of at least \$ 10,000 annually is

urgently demanded for foreign fields, which no other Institution is occupying, and which have a manifest and immediate claim upon this Society. The living messengers of mercy to the Heathen, as already intimated, are sinking, one by one, under the pressure of their duties and unhealthy climates, to the grave. It is of great moment to secure every inch of ground gained from paganism; the millions of idolaters are crowding into eternity with no knowledge of Christ and Him crucified; the Committee feel that this work cannot be delayed, and they have therefore proposed a resolution, which will be submitted to the meeting by an esteemed Brother, proposing more extensive Tract operations in Heathen lands, especially in connection with American missionary stations.

It is the earnest desire of the Committee, not only that a resolution of this character may be adopted by the Society, but that it may be accompanied with such efforts and contributions, from year to year, as shall warrant them in rejecting no valid call hereafter made on them for Tracts for the Heathen. They here add a transcript of the

*Rules by which the Society is governed in its appropriations for aiding in the circulation of Tracts in Foreign Languages, viz.*

"The Tracts should come within one or other of these four classes:

1. "Tracts issued from the General Depository, under the sanction of the Publishing Committee; or
2. "Faithful translations of Tracts thus issued and sanctioned; or
3. "Faithful translations of select portions of Scripture, such as the Ten Commandments, the Sermon on the Mount, the Parables of our Lord, and other plain passages; or
4. "Original Tracts in foreign languages, faithful translations of which into English shall have been approved by the Publishing Committee."

#### DIVINE BLESSING ON THE SOCIETY'S PUBLICATIONS.

The year has been distinguished by the effusions of the Holy Spirit, and among other instrumentalities the publications of this Society have been greatly blessed. The instances of their usefulness, which are known to the Committee, are chiefly those communicated in the correspondence of the Society and the Reports of Auxiliaries, and are probably but a small portion of all which the day of judgment will reveal. But enough are communicated to give assurance, that the Society is owned and blessed of God, and that labors in this cause, in reliance on him, shall not be in vain. Indeed, so multiplied have been the instances of good communicated the past year, that the limits of their Report forbid the Committee to insert them in detail, with the attending circumstances, which serve in a high degree to verify and give interest to each. Some of the principal facts communicated, they will narrate as a monument to the praise and glory of God.

The impropriety of publishing the names of living individuals who have thus been hopefully blessed, will be at once perceived. If the work of Divine grace on their hearts is genuine, the humility it inspires shrinks utterly from such publicity; and if they are self-deceived, religion has nothing to gain by publicly announcing their unhappy case. The Committee pretend not to assert that every conversion re-

ported is genuine. All they can do is to obtain satisfactory evidence that the sources are authentic, and publish the facts as communicated. Wherever initials are used, they are the real initials of the persons or places referred to, and the original documents are, in a large portion of cases, preserved in the files of the Society's correspondence.

[A number of the facts showing the usefulness of Tracts, which are noticed in the Report, have been inserted in the Magazine. Of the large number remaining, we can insert only the following, for want of room.]

#### BLESSING ON THE MONTHLY DISTRIBUTION.

*The Monthly Tract blessed to a Foreigner.*

A Foreigner, in New-York, trained in the Roman Catholic Church, ignorant of religion, and but partially acquainted with the English language, says: "A kind, benevolent young man brought a Tract monthly to the shop where I worked as a journeyman. Sometimes I read the Tract, if I found it an interesting story; but I received and destroyed many of these messages of grace. At length came the Tract, *The Way to be Saved*. As soon as I laid my eyes on it, I saw that if I would be saved I must leave off every sin. I felt determined to commence leaving off my aggravating sins, and began to pray. My mind was in such a crisis, that makes me tremble to look back, having no Christian friend to help me, and ashamed to let my acquaintances know my feelings. But the Lord provided for me a friend, who first led me to cease from working on the Sabbath day, and next to a place where the Gospel is preached. Now I say, The Distributer planted, the Preacher watered, but God alone gave the increase, to whom be glory for ever and ever. And now, "by the grace of God, I am what I am," and God has granted me the great privilege of distributing Tracts.

#### THE DAIRYMAN'S DAUGHTER BLESSED IN THE CONVERSION OF ELEVEN PERSONS.

As I was distributing Tracts last month in Washington-street, says a monthly Distributer in his Report, dated April 4, 1831, I was asked by an elderly man, if I did not recollect giving him a Tract last spring—*The Dairyman's Daughter*. He mentioned that, at the time he asked me for it, it was more for sport than a desire to read it; but, said he, "My friend, the few words you said, hoping I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray, and go to church, which I had neglected, and in a few weeks I found peace to my soul. Yes, I have found a Savior; and I am happy to inform you that that Tract has not only been blest to me, but to all my family. *My wife and three children*, I hope, have been converted to God by those few pages of God's truth, and likewise six other persons in my neighborhood." I do not know, says the Distributer, when I have seen a more humble and pious man than he seemed to be.

#### EFFECTS OF FASTING AND PRAYER IN THE MONTHLY DISTRIBUTION.

A Female monthly Distributer in New-York, whose labors have been greatly blessed, sets apart the day in which she is to distribute

for fasting and prayer to God, that his Spirit may go before her and with her, and gain her admission to the hearts and consciences of the people. In November last, she reported, "I can truly say it has not been a vain thing to call upon the name of the Lord—the people almost universally gave me an affectionate welcome, and many opened their minds to me, as if I had been a tried friend. Found several individuals anxiously inquiring the way to Zion, and one young woman almost in despair, to whom, after directing her to Christ and commending her to God in prayer, I gave the Tract *Great Question Answered*. In December she reports, "I found a mother rejoicing over a son and a daughter, who had been brought to repentance by reading the monthly Tracts. In another house I found a lady, who in November was under conviction of sin from reading the Tract *Poor Sarah*, now rejoicing in the love of Christ. In January she found four individuals who had been deeply affected by reading the *Conversion of Mrs. Emerson*. One of them, a gay young lady, who now appears to be a humble penitent—and another, a Deist, who was led by that Tract to see his lost condition as a sinner, and, as he hopes, to embrace the salvation of the Gospel. In her report for last month, looking back on the dealings of God with her, she could say, "I have great reason to bless the Lord for what he has done in my District. I have been permitted to witness his mercy in hopefully bringing to himself *eighteen* precious immortal souls. *Five* of these have been convicted by hearing the Gospel preached, and *thirteen* by reading the monthly Tracts, and plain conversation about their souls and a future state. Most or all of them have since united with Baptist, Presbyterian, or Methodist churches, and several are now inquiring.

The BRANCH TRACT SOCIETY AT UTICA report that the Systematic Distribution, which is prosecuted in about *sixty* villages in that vicinity, has been greatly blessed. In December, *five* conversions were reported to have occurred in Utica, through Tracts as the direct means. Of these *four* were infidels, who acknowledge the Tract *Francis Newport* as the instrument, through the agency of the Spirit of God, in bringing them to renounce their sentiments and embrace the Savior. *Nine* other individuals in Oneida County, six of them men of a hardened character, in the narration of their religious experience, when examined for admission to the church, attributed their conversion to the instrumentality of the Tracts, *Francis Newport*, *Danger of Delay*, *Universalism*, *Day of Judgment*, *To-Day*, and *Importance of Consideration*.

#### ACCESSIONS TO THE GOSPEL MINISTRY BY MEANS OF TRACTS.

A Clergyman in New-England, says the report of the American Tract Society at Boston, informs that, when he was about twelve years old, he read aloud to his parents the Tract *Dinah Doudney*, till deep emotions and loud sobs prevented his proceeding. He retired into a secret chamber to weep there. At night he could not sleep lest he should awake in hell. That seriousness continued, in greater or less degrees, for some years, when he trusts his heart was renewed by Divine grace. A Student in Theology also states, that his attention was first arrested by the same Tract, and about one year afterward, he hopes, he submitted to Christ.

## REVIVALS OF RELIGION PROMOTED BY TRACTS.

*First Fruits of a Revival of Religion brought in by means of a Tract.*

The Rev. J. G. H. of North-Carolina, applying for a grant of Tracts, urges the great destitution of several counties in the Eastern part of that state, of all the means of grace, especially the preached Gospel, and adds: I feel encouraged to make this application from the fact that Tracts have been useful among us. *A young lady, gay and thoughtless, was brought to serious reflection by reading a Tract. She is now rejoicing in the hope of the Gospel. She was the first fruits of a revival of religion. A number of others have since been awakened and brought, as we hope, to accept of Christ as their portion.*

## THE WHISKEY BURNT—AND FOUR SOULS CONVERTED.

The Tract *Earl of Rochester*, says a Clergyman in the Connecticut Reserve, Ohio, was distributed in a very dissipated neighborhood, and one man was awakened by it. His wife, seeing his distress, began to think of her own state as a sinner; and not long after, another man and his wife, both of whom were intemperate, were greatly distressed in mind. *The drunkard burnt up his whiskey and broke his jug, and the four are now indulging a hope of pardoned sin.* Religious meetings are now established in the neighborhood, where before the means of grace were almost entirely neglected.

## TRACTS IN A REVIVAL OF RELIGION IN MASSACHUSETTS.

A Lady of M——, Mass., says, never did I realize the value of Tracts as in the revival of religion we have recently enjoyed. The *Sinner Forewarned*, the *Day of Judgment*, the *Way to be Saved*, the *Sinner Directed to the Savior*, and especially the *Questions and Counsel*, were blessed to the awakening, and to the hopeful conversion and establishment of several individuals.

## EFFECTS OF ONE HUNDRED TRACTS SENT TO THE PRINCIPAL OF AN ACADEMY.

The Society's Agent in the Western District of New-York says, the principal of the Academy at M——, to whom I sent 100 of the Tract *Quench not the Spirit*, informs me, that at a time of uncommon seriousness, he gave a copy of the Tract to each scholar in the school, and perceived distinctly its influence in increasing the seriousness of some, and exciting to thoughtfulness others who were before insensible. One of these Tracts was given to a young man whose mind was too insensible to receive any special impression from it, but who was, providentially, about to return to his parents, who were both living without hope. He threw down the Tract with some indifference in the presence of his father, who seized it, and read it. He wept—and read it again and again. His condition as a lost and guilty sinner was brought with fearful clearness before his mind. He found not peace till he found it in Christ. While in distress for his soul, he gave the Tract to his wife, who was also convicted of her sins, and hopefully converted to God. The attention of the neighborhood became awakened, and a considerable revival of religion followed. The

Tract was greatly sought for, and hung up in houses to be read by visitors. A Baptist Clergyman in the neighborhood of the Academy says, these Tracts were the instrument of promoting the revival there, and that one of them, given to his own daughter, who was returning to stupidity, was carried to her chamber, and read as a message of God to her. Her convictions returned with great clearness and force, and she that very night surrendered her heart to Christ.

#### REVIVAL OF RELIGION IN A MORAL WASTE, OCCASIONED BY TRACTS.

The Secretary of the Auxiliary at M—— M——, N. Y., says, one of our members, after having read her Tracts, sent them into a destitute town where no religious meetings were held, and few, if any, religious books read. They were received with such eagerness that neighborhoods collected together to hear them read, and for lack of hymn-books sung the hymns upon the covers of the Tracts. A revival of religion commenced very soon, and when we last heard, a powerful work of grace was in progress.

#### THE "TRACT TO-DAY" FOUND IN A GARRET.

A young Lady in the city of New-York, on her examination for admission to the church, gave, in substance, the following relation:—A few months since, being in one of the upper rooms of her dwelling, her eye caught the title of the Tract *To-Day*, as it lay among some rubbish on the floor. She took it in her hand, and felt inclined to peruse it; but hesitated, thinking she might defer it to a more "convenient season." She, however, resolved to read it. As she proceeded her mind was overwhelmed with a sense of her own great sinfulness and of the necessity of applying at once to Christ for pardon and salvation. She formed the solemn purpose of dedicating herself to the Lord, and saw that *To-Day* was the Savior's appointed time. In that upper room, without leaving it, she trusts she was awakened, convicted, and converted to God, through the blessing of the Holy Spirit on that alarming and pungent Tract. She is now in full communion with the church, and gives gratifying evidence of real piety.

#### THE TRACTS "BIBLE ABOVE ALL PRICE" AND THE "AGE OF REASON."

[An Anecdote for those who think Tracts useful only to Children.]

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church the third volume of Tracts. He read one or two of them, and the impression they made on his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. Being informed that they could not for some months, he said to one of his family: "*I will shut up the book now, and read but one Tract a-day—I shall get through the book too soon.*" When he came to Dr. Payson's Tract, *The Bible above all Price*, (No. 71,) he said, "It ought to be written



in letters of gold. I have read the *Age of Reason* until I believed the Bible to be a tissue of falsehoods—now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those who are interested in his spiritual welfare, have hope that a work of Divine grace has been begun in his soul.

#### CONCLUSION.

Thus have the Committee presented a review of the Society's operations during another year; the little that has been done; the much land remaining to be possessed; and the superabounding mercy and grace of God, which has attended the efforts made. They have shown

That probably not far from three-fourths of the population in the great Valley of the West are yet unreached by this Society's publications.

That 10,000,000 of the population of our country remain yet to be supplied with the Monthly Distribution.

That about \$ 10,000 annually are needed for pagan lands.

That a blessing without a parallel has, during the year, descended upon the Society's publications, in rendering them the means of conversion and sanctification to multitudes of souls.

That with all these overwhelming incitements to effort, the Society has but five Agents laboring among the 13,000,000 of our population, and they lost in the comparative New Settlements of a small section of country.

And that the whole amount committed to the Society for its use during the year has been \$ 34,137 77 in payment for publications sold, and \$ 8,784 82 in donations.

The Committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roused to fidelity to Him, and all who hope in his blood shall imbibe in some degree his Spirit, when he came from heaven to bring to man the tidings of his Gospel, and offered himself a sacrifice for their redemption.

---

#### NEW TRACT.

No. 254. THE MOUNTAIN MILLER. AN AUTHENTIC NARRATIVE. A Premium Tract—pp. 90. This Tract is the simple Narrative of a Miller on the Green Mountains of New-England, who confided in his own righteousness for salvation till middle life, when his heart was renewed by the Holy Spirit, and he became a distinguished monument of the grace of God. We will not anticipate the reader by alluding to any of the affecting incidents in the dealings of Providence with this humble but godly man.

---

#### PREMIUM FOR THE BEST AUTHENTIC NARRATIVE TRACT.

The subscribers have been nominated by the person offering the above premium to decide on the merits of the several Tracts which should be submitted to them for examination, have read and considered thirteen manuscript Tracts, and awarded the premium to the author of the Tract entitled "The Mountain Miller." Upon opening the sealed envelope accompanying the same, the author proved to be the Rev. W.

A. HALLOCK, of New-York. Agreeably to the terms specified by the offerer of the premium, the other Tracts are placed at the disposal of the publishing committee of the American Tract Society, with the understanding that the envelopes accompanying any that may not be used by that committee shall remain unopened, and if desired, the Tracts be returned to their authors.

JAMES MILNOR,  
JOHN KNOX,  
JOHN WOODBRIDGE.

April 21, 1831.

### PRIZE LETTERS TO YOUTH AT COLLEGE.

The undersigned, to whom was referred the duty of awarding the premium of *Fifty Dollars* for the best Essay adapted to the object above specified, having carefully attended to the business assigned them, have this day unanimously agreed to prefer that entitled, "LETTERS TO STUDENTS." On opening the envelope, the author was found to be Rev. BAXTER DICKINSON, of Newark, N. J. and in it was found also a postscript, announcing that the author "declines" receiving the premium in case of the award. Whereupon, it was deliberately resolved,

1. That should the American Tract Society, by their Publishing Committee, consent (as is expected) to stereotype said Letters, the money, now deposited in our hands, and which the author generously declines to receive, shall be *wholly* expended in the purchase of copies for the benefit of any colleges in the United States who may signify, by a vote of their Faculty respectively, transmitted to the Secretary of the American Tract Society, their request for their due proportion, with the implied engagement that they shall be faithfully devoted to the use of the students, according to the intention of the donors; and,

2. That the Faculty of any College or University of learning in the Union be authorized, without charge of postage or other expense, to draw on the Secretary of the A. T. S. whenever the anticipated publication shall have been announced, for their proportion, which is numerically *one copy for each student*.

SAMUEL H. COX,  
JAMES M. MATHEWS,  
CHAS. P. MILVAINE.

New-York, May 17, 1831.

P. S. The remaining Essays will be left with the Secretary of the A. T. S. subject to the orders of their authors.

A list of New Publications will be found on the Cover.

## RECEIPTS

### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

From May 1, to May 15, 1831.

NOTE.—The Receipts from April 16 to May 1, are omitted in this list, being acknowledged in the Sixth Annual Report.

#### FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VER.—Pittsford, Abel Penfield, Tr.	7 80	
MASS.—Ashfield, Dr. Jared Bement, Tr.	4 97	
Boston, Amer. Tract Society, John Tappan, Esq. Tr.	30 16	
CONN.—Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag.	10 00	
Danbury, Horace Ball, Tr.	18 00	
Jewett City, Fem. Mrs. J. F. Bliss, Sec.	2 87	1 13
Salisbury, Lot Norton, Tr.	23 05	6 07
Southbury, Nathan Mitchell, Sec.	6 03	5 37
Stratford, Asa Curtis, Tr.	6 18	
N. YORK.—Angelica, Fem. Miss Sarah Haight, Tr.	1 75	
Bedford, Fem. Mrs. Susan S. Nichols, Sec.	13 56	
Catskill, Fem. Miss Jane Sayer, Tr.	6 40	
Corinth, Fem. Hannah Earley, Sec.		3 00

## FROM AUXILIARIES AND AGENTS.

	For Tr.	Don.
Elbridge, Fem. Miss Lydia Clark, Sec.	8 00	
Florida, Orange Co. Dr. H. K. Chapman, Tr.	9 00	3 83
Fresh Ponds in Huntington, S. Woodhall, Tr.	7 08	1 92
Ghent, Fem. Martha M. Hogeboom, Sec.	3 08	1 50
Hampstead, Rockland Co. Fem. Mrs. Elizabeth Coe, Tr.	6 50	
Harpersville, Broome Co. Robert Pike, Sec.	4 29	
Hopewell, Fem. Mrs. Ann E. Swartwout, Tr.	6 08	2 50
Huntington, L. I. Rev. N. Brown, Ag.	6 53	
Jamestown, Fem. Elmira Eddy, Sec.	13 50	
Lodi, Erie Co. Joseph Plumb, Tr.	2 00	
New-Windsor, Silas Corwin, Tr.	68	
Owego, (Tioga Co. Aux.) William Pampelly, Tr.	13 16	
Patchogue, L. I. Rev. Noah H. Gillet, Sec.	17 02	
Schoharie Co. John Ingold, Tr.	10 00	
Schoharie, Fem.		10 00
South East, Fem. Mrs. C. Crane, Tr.	1 92	
Troy, Charles Lyman, Tr.	40 00	
Utica, by their Aux. Richland, Owego Co.	67	
West Farms, Juv. George St. John, Tr.	40	
N. JER.—Bloomfield, Juv. Robert R. Kellogg, Sec.	6 40	
Chatham Village, Morris Co. Fem. Mrs. Amelia Spencer, Sec.	7 84	
Hackettstown, Fem. Miss Mary Campbell, Sec.	6 00	
Newark, Fem.	5 00	
Paterson, Juv. Henry Van Houten, Tr.	10 00	
Princeton, Fem. Miss F. W. Merford, Tr.	8 00	
Washington, Fem. Mrs. Phebe B. Miller, Tr.	1 50	
PENN.—Honesdale, Joseph L. Kellogg, Tr.	3 78	
McConellsburg, M. Augustus Jewett, Sec.	7 72	
VIR.—Richmond, Charles Holt, Jun. Tr.	50 00	
ALA.—Huntsville, Samuel Coltart, Ag.	60 00	
OHIO.—Cincinnati Henry B. Funk, Tr.	62 50	
Granville, Rev. Jacob Little, Pres.	41 49	
Newark, Rev. Solomon S. Miles, Pres.	21 00	
SOCIETIES NOT AUXILIARY.		
N. YORK.—New Utrecht, L. I. Fem. Bib. Miss. and Tr. Soc., Mrs. Catharine Knapp, Tr.	30 00	
VIR.—Fredericksburg, Pr. Book & Tr. Soc. Reuben T. Them, Tr.	6 40	
Tracts sold at the Depository to Individuals,	49 18	

## Directors for Life.

N. YORK.—Albany, Westerlo Van Rensselaer, by his father, Hon. Stephen Van Rensselaer,	\$50 00
Blooming Grove, Mrs. Frances Howell, (in full of \$50)	10 00
New-York city, Mrs. William A. Hallock, in part for perpetuating "The Mountain Miller,"	50 00

## Members for Life.

CONN.—Covey, Mrs. Edna Needham, by her son; Dwight Needham,	20 00
Bridgewater, Oneida Co. Laurens Hull, by his father,	90 00
Durham, Greene Co. Mrs. Eudicia Bothe, (in full of \$20)	5 00
Gouverneur, Miss Octavia Parsons, by her father, L. B. Parsons,	90 00

## Annual Members.

R. ISL.—Providence, Col. Alexander Jones,	2 00
CONN.—Greenwich, Miss Laura How, \$2.—Samuel How, \$2,	4 00

N. JER.—Connecticut Farms, Union, P. O., Mrs. Matthias Brant,

1 00

## Other Donations.

MASS.—Pittsfield, Samuel A. Danforth,	1 00
CONN.—Farmington, A Lady	1 35
Hartford, Rev. William C. Woodbridge,	10 00
N. YORK.—Angusta, Oneida Co. Samuel Moss,	3 00
New-York City, A Friend, \$5; Do. \$1 50,	6 50
Sandy Hill, Individuals,	1 35
Skenesbeteles, Presb. Church, contribution for Vall. Miss.	8 00

The above list contains donation—  
For Valley of the Mississippi, . . . 8 00

Whole amount of donations, \$246 52  
Received for Tracts sold, 3,654 83

Total, \$3,903 35

# THE AMERICAN Tract Magazine.

---

VOL. VI.

JULY, 1891.

NO. 7.

---

## CIRCULAR.

THE Executive Committee of the American Tract Society beg to invite the attention of the friends of Zion to the subject of the following resolution, unanimously adopted by the Society at their recent anniversary, viz.

*"Resolved, That this Society should embrace in their operations the spiritual interests of their unenlightened fellow-men in distant lands; and with reference to this object they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors."*

This resolution has been adopted in view of existing facts and solemn obligations resting on the churches of our favored country. The known wants of unevangelized nations, the usefulness of Tracts among them, and the reiterated claims made upon the Society by Foreign Missionaries, induced the Committee, some months since, to open a correspondence with all the Institutions in our country known to be engaged in Missionary operations abroad. The results of that correspondence and information otherwise obtained, as detailed in the Society's Annual Report, give evidence that at least \$10,000 may be annually appropriated by this Society for Tract operations in foreign fields, with the fairest prospects of usefulness.

Among the seventeen millions of Burmah, of whom large numbers of the male population can read, the attention of the first Christian inquirer is said to have been arrested by a Tract; and incitements for Tract circulation are of the most powerful and animating character. The Missionaries at Ceylon, laboring among a population of eleven millions who speak the Tamil, say, "No method of doing good in India is so promising, with the same sacrifice, as the distribution of Tracts." The smallness of their size gains them a reading, and they "feel not the sun and sink not under the climate as does the living Missionary." The Missionaries at Bombay, among twelve millions who speak the Mahratta, bear essentially the same testimony. "Portions

of Scripture, or Tracts," says the Rev. Dr. Marshman, "have had something to do in the conversion of almost every individual who has joined the Christian church in India." The untold millions of China, who, though they speak different dialects, read the same language, have at length become accessible through the medium of the press, and Christian Tracts are now in circulation among them. In the Sandwich Islands, Tracts are devoured with an eagerness resembling that of the famishing for bread. In Syria, Armenia, Modern Greece, and other countries on the Mediterranean, there are wide openings for their circulation. France now presents a field which may, by the Divine blessing, prove of unparalleled interest. South-America, notwithstanding the spiritual bondage under which her population groans, affords many encouraging opportunities for usefulness by this means; and the fading aborigines of our own country have strong claims upon our sympathy and aid.

But it is not the object of the Committee, in this document, to urge minutely the claims of different portions of the Foreign field; for their validity is recognized perhaps by the entire Evangelical community. They wish simply to remind every friend of the Society, and the officers of every Auxiliary, that, weighty and imperative as these claims confessedly are, they cannot be met without PECUNIARY MEANS.

The calls upon the Society in behalf of the increasing millions of our own country have thus far exhausted all its receipts from year to year, and their interests, it is plain, must not be neglected in our efforts to extend the blessings of the Society to distant lands. The Committee, therefore, invite their fellow-Christians, while they continue their liberality for the spiritual benefit of the destitute at home, to consider, that the Society's determination and endeavor to extend its benefits abroad cannot be accomplished, unless the friends of the Redeemer are excited to further this particular design by a prayerful consecration of *free donations* to a fund exclusively appropriated to its promotion. Thousands of Christian and Pagan hearts may be made to leap for joy, *if every individual will but promptly contribute and send forward the amount which, in his own judgment, he can consistently afford.* These little streams, there is reason to believe, would supply the demand, and as they should flow in, from year to year, would continue to supply it till the day of millennial glory. Let each individual feel that his obligation is *personal, and present, and fulfil that obligation*; and, by the Divine blessing, every benighted pagan on the globe may soon have at least as much as a Christian Tract to tell him of salvation through a Crucified Redeemer.

A separate department of the Society's receipts is opened, so that, whatever monies shall be contributed for its foreign

operations, or for any distinct portion of the foreign field, will be sacredly appropriated according to the will of the donor.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Corresponding Secretary.*

New-York, June, 1831.

### ADDRESS

#### OF THE REV. JOHN BRECKINRIDGE OF BALTIMORE,

AT THE ANNIVERSARY OF THE AMERICAN TRACT SOCIETY.

*RESOLVED, That this Society should embrace in their operations the spiritual interests of their unenlightened fellow men in distant lands; and with reference to this object they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in foreign countries with as many approved Tracts, or the means of procuring them, as shall in the opinion of the Executive Committee, be needed in the prosecution of their labors.*

In moving this resolution Mr. B. said,—Mr. Chairman, next to the great plan of redemption itself, perhaps the most wonderful of all things is, God's method of carrying it on in the world. The part which man is called to act as its *instrument*, is only less remarkable than the place he occupies as the *object* of its divine regard. The *Gospel of Jesus Christ* committed to us for our fellow men in all the world! Delightful, yet awful trust! Who can decide between the distinction and the responsibility of such a commission! It may yet be a question, sir, with regard to many of us, whether it shall be our crown of rejoicing, or our unutterable calamity, to have sustained such relations to God and our fellow men.

Of this there can be no doubt, that the obligation to spread the Gospel is very little felt in proportion to its true force and extent, even by the great body of the professed people of God. The claims of *Foreign Missions* especially, though they outweigh unspeakably all other claims, are disregarded to a degree which makes an awakened observer shudder.

I esteem it a peculiar privilege, sir, to have it in my power this day to plead this injured cause, before this assembly.

Perhaps it may be proper briefly to state the leading facts on which the claims of Foreign Missions rest, before suggesting the considerations which have peculiar reference to your Society.

If there be any thing in the word of God of which we are certain, it is, that we who have the Gospel, are required to give it to those who have it not. The command to this effect is a *standing law* of the great code, and will continue to bind all men, in all time, until the last heathen man shall have heard the news of salvation. Disobedience to this command has about it this peculiar aggravation, that it excludes men from the *remedy*. The provision has been made, but this sin withholds it. Most sins are against the *nature and claims* of Christ's kingdom *after it has been set up in a land*—this prevents its being set up. It denies to the Gospel a hearing, and to the heathen

world the power to choose. It is true that man of himself is altogether insufficient to carry on this work, and that God is able to carry it on alone, without the agency of man. But it is also true, that in his sovereignty He has adopted this plan; with this He connects the triumphs of His grace; and his kingdom, if we may speak so, waits on the movements of man. When man pauses, the gospel also seems to pause. The only option which is left to us regards the *method* of obeying this command. We may choose between the forms, of carrying or sending the gospel forth. Between these lies our *only* choice; and the alternative is rebellion against God. In all ages of the church, to neglect this command has been highly criminal—but *now*, when the force of the obligation is so strongly and steadily pressed upon us, to disregard its claims is no less than *deliberate sin*.

In connexion with this we remark that obedience to this great command of our Lord is a test of the fidelity of his people. "If all the moral evil in the world is not acting immediately against *them*, it is against *HIM*:" The Gospel is the only effectual means of its destruction; and if we decline obedience to that command which calls for its universal diffusion, we do, in effect, identify ourselves with his enemies, and while we retard the conversion of the world, put supreme dishonor on his name.

It is a striking fact also, that a proper regard for the claims of *Foreign Missions, or a Missionary Spirit in exercise*, is not only a test of Christian character, but one of its great formation-principles. The character of a christian is so constituted, that it is not only fitted to do good, but under God, formed by doing it. Love to God is displayed in love to man; and in doing good to man, through the Gospel, we not only save others, but exercise and mature the graces of the Gospel in our own hearts. Thus in the divine economy, we must spread the Gospel to enjoy it, or to retain it among a people. And he who in the right spirit gives, steadily gets, the blessing.

One very affecting ground on which God rests our obligation to the Heathen is, their perishing condition without the Gospel of Christ. Yet, it is sometimes difficult precisely to fix a point at which all professed Christians may meet in their views of the state and prospects of the Heathen; and hence motives derived from such considerations lose much of their force in the public mind. But there is one point in which we must all agree, viz. *That God deals with us who have the Gospel just as if they perished for ever when we withhold it from them. We shall be treated, at last, just as if they were lost by our neglect! and of course, whatever becomes of them, our guilt will be the same; for our duty is not determined by their state, but by the command of God.*

In view of these and kindred thoughts (which I here omit) it is unspeakably distressing to survey the extent of heathenism in our world. I hold in my hand the very affecting appeal of Gordon Hall, written from Bombay in 1826, (only six weeks before he left the world,) addressed to American Christians. The following is his sketch of the destitute condition of the heathen world. "It is grievous to behold such an extent of country—and so teeming with immortal souls, but yet so destitute of the Messengers of life. From Bombay we look down the coast for 70 miles, and we see two Missionaries—14 miles further we see two more—looking in a more easterly direction, at the

distance of about 300 miles, we see *one* Missionary, chiefly occupied, however, as a *chaplain among Europeans*. In an eastern direction the nearest Missionary is about 1900 miles from us. Looking a little to the northeast, at the distance of 1300 miles, we see ten or twelve Missionaries in a little more than as many miles, on the banks of the Ganges. Turning thence northward nearly 1300 miles more, we see three or four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese Empire, and Tartary, to Kamschatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first Missions we see in that direction are brethren Vail and Chapman, among the Osages.

"Again we look north, at the distance of 180 miles, we see two Missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single Missionary is to be seen. In a north-western direction, it is doubtful whether there is now one Missionary between us and St. Petersburg. Westwardly, the nearest is at Jerusalem, or Beyroot. South-west the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or in Madagascar.

"Can you count the millions and millions comprised in this range. Can any but an adamant heart survey them and not be grieved?

"I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative *surface*, and the other the comparative *population* of the different sections of the earth—all presenting a black ground except those spots where the Gospel is preached. And on a slip of white ground I would have a note of reference to Mark xvi. 15, 16. '*And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned;*' and this I would have bound up in every Bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x. 14, 15. '*How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things:*' and Isaiah vi. 8. '*Also I heard the voice of the Lord, saying, whom shall I send, and who shall go for us? Then said I, here am I, send me:*' which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart in grand capitals, preceded by '*Lord what wilt thou have me to do.*'"

This was his dying call to his guilty country. What eloquence of truth, what holy love it breathes! For five years has it pressed our consciences and reproved our delay; and yet alas with how little effect!

But it is time that I pass to the more special object of my remarks. The resolution which I am permitted to offer *admits* the claims of foreign Missions, and goes to connect your efforts as a Society more



directly with this great cause. In support of it many important considerations may be suggested.

It is true in general that, *whatever recommends the Tract cause at home recommends it also abroad*. While at the same time, the claim of the foreign field is greater than that at home, in the degree in which the number of souls abroad exceeds the number at home—and in the degree in which the field at home has been cultivated beyond the foreign field. At home there are 13,000,000 of people—abroad there are 500,000,000; yet we have at home, perhaps, *one hundred* ministers of Christ where there is *one* abroad—and thousands of Bibles and Tracts where there is one abroad.

My next remark is, that *your Society is fitted in a peculiar way to connect the power of the press with the conversion of the world*. Milton says, "as well almost kill a man, as kill a good book—he who destroys a good book, kills reason itself—a kind of homicide may be thus committed—sometimes a martyrdom—and if it extend to the whole impression, a kind of massacre." To invert the application—he who *makes* a good book, makes in a sort, a good man; and such is the gospel spirit as well as intellectual excellence of your Tracts—such is the cheapness and profusion with which you throw them off from the press, that they offer a most extraordinary facility for widely and rapidly spreading Christianity through every reading community on earth. This fact acquires an interest altogether inexpressible, from the present state of things at home and abroad. While the poor Heathen are beginning to call for instruction, and the church of Christ is awaking in some degree to regard the cry, we have scarcely *one man* where *one thousand* are required; and the *means of sending* Missionaries are scarcer than the *men*; and year after year must pass, and innumerable millions die, before the adequate number of Missionaries and Bibles can be sent. In this awful interval, the aid you bring is the most seasonable and auspicious. Your Tracts profusely scattered over the heathen world, will be as the *dew* to the parched earth while the latter rain delays; or the manna which nourished Israel in the desert until the promised land was reached. You seem, under God, to command not merely the *best* but the *only* provision adapted to the present crisis. You are called to press forward, as the light-forces of the King of Kings. The heavy artillery will soon thunder in your rear—and secure the conquest on which you have entered.

*Another important characteristic of your Society, which eminently fits you for this work, is the harmonious union of Evangelical Christians in the Tract cause.* Your operations are a continued demonstration of the moral power and moral beauty of Christian union. The influence of the people of God becomes resistless and divine, when without the compromise of principle, or the affectation of a regard that is not felt, they combine their prayers and labors in the Savior's cause. Every such hearty and well-principled association silences the cavils of men; it convinces their judgments—it extorts the reluctant tribute of their praise; it gives great glory to God and exceedingly augments the power of doing good. Especially is this true in regard to heathen lands, in which, if it were possible, the spirit of Christian sects ought not to be propagated—or if this must be done, as it seems inevitable

to some extent, we may at least apply such correctives as your institution affords.

I well remember Sir the interesting day when the American Tract Society was formed. I saw on that auspicious morning the lamented Summerfield, who was himself a lovely specimen of the spirit of which I speak, and who, as he moved through our churches with the unction of holy love upon him, more closely bound our hearts together.

When he arose, which he did with great difficulty, it was to plead this cause; to press its claims; to predict its triumphs; to set his last seal to the value and the power of Christian union. I freely own that I had fears of the failure of this effort and distrust, not of the excellence, but of the practicability of the great principle. These fears and doubts have been rebuked from my heart, not merely by his lovely eloquence, but by the unanswerable argument of successful experiment. Yes, sir, the irresistible argument of successful experiment!

And now excellent and evangelical as are your Tracts—no man can tell by their perusal whence they came, except from the *mint* of the gospel. Whether the word be wielded by the Episcopalian or Baptist, the Presbyterian or Congregationalist, the blow struck upon the heart is still the same; and this “is the hammer that breaks the rock in pieces.” In your efforts among the Heathen, you will not only have more *enlarged* means of doing good by *having united your resources*, but the means will be made more *effectual* by *having united your hearts*. You can say to them as you scatter all abroad these swift and *deathless* messengers of mercy—“In some things we differ—but in this we agree, to love one another—to love you, and to send to you the news of the Great Salvation.”

*In fine, sir, there can be no doubt of your success in carrying this resolution into effect.* A man must almost court unbelief, who can doubt that you will be sustained in this attempt by the country, by the church, and above all, by the *Great Head* of the church.

We have been too slow to attempt great things for our Redeemer. His whole plan contemplates enlarged success. He has, if we may speak so, to *limit* the eager outgoings of his infinite power and love when we attempt *small* things in his name. Of late especially has He given us the most cheering proof that He is waiting to go with us to the verge of the earth; and to sustain every enterprise undertaken in his fear and strength. He has made the country willing, and the church willing to sustain every noble effort—and uniformly those plans are most approved, and best prospered which are most benevolent, most difficult, and most sublime.

Look at the bold and believing Bissel resolving in God's strength, though, like Elisha at Dothan, having but one with him, to supply the thousands of destitute families in his populous country with the word of God.

The spirit of his resolve was communicated like electricity to every part of New-York; to Princeton, and every part of New-Jersey; to Maryland, to New-England, to Virginia, and in truth to the whole nation: and now almost every destitute family among the millions of our country is supplied, through the great and united efforts of our National and other Bible Societies, with the *word of life*.

So it is with the Sunday School enterprise; and so with your own extended efforts in every part of our land. Even while I speak our national institutions are reaching the limits of our own territory in every direction, and must soon seek out-lets for their kindling zeal, and find more enlarged fields of action on heathen shores.

Indeed, sir, if it should not seem in bad keeping with the resolution I offer, and disturb the unity of my address, I should say, *you ought not to restrict your efforts to American Missionaries*. Your field is the family of man—your limit is the circle of the earth. You have no right to narrow it. But I see in this movement for missions, the *arc of the circle*; and while you are filling up the perfect sphere, it shall stand forth as the *bow of the covenant* between you and God.

You will, I am sure, not stop here; but go on from strength to strength, and from conquest to conquest, in the great work, until you shall take in *every Missionary station upon earth*. You cannot fail! God will stand by you and hold up your goings. If you must fail, it will be noble to fail in such an enterprise. Go on from land to land and from mountain to mountain; and when, in the greatness of the way, you shall climb to the last weary height and sink, let admiring nations there build your tomb, and be this the inscription: "**HERE FELL THE AMERICAN TRACT SOCIETY IN ATTEMPTING TO CARRY THE GOSPEL TO EVERY CREATURE.**"

---

#### SEVENTEENTH ANNIVERSARY OF THE AMERICAN TRACT SOCIETY, BOSTON.

This Society met in Park-street Church, on Wednesday evening, May 25th. Hon. William Reed, President, in the chair. The meeting was opened with prayer by Rev. Dr. Church of Pelham, N. H. The Report was read by Rev. Mr. Follett, the Secretary.

On motion of Rev. Dr. Edwards, seconded by Rev. Mr. Cleaveland of Salem,

*Resolved*, That the Report, of which an abstract has now been read, be accepted and printed under the direction of the Executive Committee.

On motion of Rev. Mr. Waterbury, of Portsmouth, seconded by Rev. Dr. Codman,

*Resolved*, That in view of the success with which God has blessed the Tract cause, during the past year, the friends of Christ acknowledge their dependence on him, and press forward in the work with a spirit becoming the enterprise.

On motion of Rev. Mr. Blatchford, of Bridgeport, Conn. seconded by Rev. Dr. Cornelius,

*Resolved*, That this Meeting regard the systematic Monthly Distribution of Tracts as eminently calculated to promote revivals of religion.

Addresses were made by Messrs. Waterbury, Blatchford, and Cornelius, embracing an array of arguments and facts, which must have convinced every person present of the great success which has attended the monthly distribution of Tracts.

The contribution amounted to \$152, and a gold watch key; a larger collection than the Society has ever taken on any previous anniversary.

*Abstract of the Annual Report.*

The leading object of the Committee, during the year, has been to carry into execution the system of *monthly distribution*. For this purpose nearly all the auxiliaries have been visited or addressed by letter. Many of them have seconded the efforts of the Committee, to aid the destitute, and about 300 have sustained the monthly distribution.

<i>Amount Circulated.</i> —There have been sold at the	Pages.
General Depository	9,388,720
Distributed gratuitously	562,806

Besides the donations in Tracts, the committee have made several donations in money—to St. Petersburg Tract Society to print and circulate Tracts in Russia, \$100—to the Paris Tract Society \$500—to the Am. Tract Society, N. York, \$644.

The whole amount of donations in Tracts and money is \$1619 20.

*State of the Funds.*—The Committee have never before been under the necessity of reporting the Society's Treasury overdrawn. Although the receipts for Tracts and as donations, have been more than during the preceding year, still the call for Tracts, and the demand for aid in donations, have induced the Committee to make appropriations till they are under considerable responsibility to the Treasurer. Receipts of the year have been \$9,883.74. The expenses of the year have been \$10,858 37—a balance of \$1,014 63 is due the Treasurer.

The interest which has been taken in the Society is, in a great measure, owing to the periodical distribution. The extent of this system, in our country, is now very great. Its success has more than equalled the expectations of its warmest friends. Nearly all the large towns in New-England have engaged in the work since the last anniversary of the Society. The good effects of it are obvious.

In this city, its utility is very apparent. One hundred and sixty professing Christians have visited between seven and eight thousand families every month for the last seven months. They have seen the fruit of their labor, and experienced rich blessings in their own souls.

God has set his seal to the work. The Holy Spirit has accompanied the Tracts with his saving energy.

*Blessing on a family in Boston.*

"The Bible above all price," arrested the attention of a thoughtful young man, and led him to peruse the Scriptures. He there saw his lost condition, as an impenitent sinner, and the method of pardon and justification, through a crucified Redeemer. He found no peace, till, as he hopes, he submitted to Christ. He then felt and manifested deep solicitude for the spiritual welfare of his parents and other members of the family, requesting them to attend public worship where they might hear Evangelical instruction. This they did. A few weeks since, the mother died, giving evidence of a change of heart, and her dying request was, that her family might hear, and embrace, the pure doctrines of the Gospel. Two of her children have since attended an inquiry meeting. The young man now maintains family worship, where, till the Tract Distributor found her way to their dwelling, no altar had been erected, on which the morning and evening sacrifice was offered to God.

The Committee believe this work to be intimately connected with the spiritual prosperity of the church, and the progress of active benevolence. The manner in which it is generally commenced shows this to be its tendency. It commences with prayer, and with questions like the following. Is this work practicable—is it expedient—what will be its tendency—will it promote the cause of the Savior—ought I to engage in it and strive to save immortal souls? The result is, that self-denial is practised, moral courage is roused, and the work is undertaken and proves successful, and God adds his blessing.

#### FOURTH ANNIVERSARY OF THE PENNSYLVANIA BRANCH OF THE AMERICAN TRACT SOCIETY.

The fourth anniversary of the Pennsylvania Branch of the American Tract Society, was celebrated in the Presbyterian Church, corner of Third and Arch streets, May 31, at 8 o'clock, P. M.

The President of the Society, Thomas Latimer, not being present, the Vice President, Rev. George Boyd, took the chair.

The meeting was opened with prayer, by the Rev. G. R. Livingston, D. D.

Addresses were delivered by the Rev. Dr. Cathcart of York, Pa.; Rev. Joseph Sanford of Philadelphia; Rev. Robert McCartee and William A. Hallock of New-York, and Rev. O. Eastman.

The audience was unusually attentive; and one universal feeling appeared to pervade the meeting in favor of increased efforts, to extend the influence of the Tract cause, and particularly of this Branch.

#### *Abstract of the Fourth Annual Report.*

	Pages.
Since last report there have been received	8,174,842
Whole number of pages circulated	6,565,912
Total received since opening the Depository	25,585,043
Total circulated since its formation	22,309,712

#### *State of the Funds.*

During the year ending this day there have been received into the Treasury, for tracts sold, including donations from Auxiliaries, Life Members, and Directors,	\$5,345 70
Special appeal to city churches,	3,202 78

Amounting to	\$8,548 48
--------------	------------

During the same period, there has been paid to the parent Society,	\$6,113 88
For printing Reports, Magazine, Almanac, &c.	389 32
For services of General Agent, and other expenses of the Depository, including rent, fuel, &c.—to travelling and other agents,	2,045 28

Amounting to	\$8,513 48
--------------	------------

# **RECEIPTS,** **INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY**

*During the month ending June 15, 1831.*

FROM AUXILIARY TRACT SOCIETIES.		For Tr.	Don.
VERMONT.—Benson, Marshall B. Meacham, Sec.		15 00	
Rutland, A. L. Brown, Depositary,		11 17	
St. Albans, Fem. Rev. Worthington Smith, Ag.		37 00	
MASS.—Boston American Tract Society, John Tappan, Esq. Tr.		90 00	
Do. do. Evangelical, Nathaniel K. Cobb, Tr.		16 87	
Pittsfield, Samuel A. Danforth, Ag.		2 00	
Do. Fem. Mrs. H. P. Tappan, Pres.		2 50	
Stockbridge, Moses Fairchild, Tr.		3 00	
CONN.—Brooklyn, (Windham Co. Aux.) Edwin Newbury, Ag.		15 00	
Darien, Charles E. Whitney, Tr.		1 96	6 00
Ellsworth, Fem. Mrs. Mary E. Gridley, Pres.		8 00	7 50
Green's Farms, Edward Hyde, Ag.		45	
Guilford, Henry E. Hodges, Ag.		2 40	
Middletown, Luke C. Lyman, Sec.		40 00	
New-London, Robert Coit, Tr.		10 00	
North Woodbury, Fem., Jane Bacon, Sec.		10 00	12 00
Pettipaug, in Saybrook, Clark-Nott, Tr.		32	
Sharon, D. Gould, Tr.		4 00	
West Greenwich, S. S. Aux., W. B. Sherwood, Sec.		90	30
Woodbury, Fem. Augusta L. Drakeley, Ag.		7 75	
N. YORK.—Ashville, Reuben B. Johnson, Sec.			1 50
Athens, Greene Co. Fem. Mrs. John Read, Tr.		6 00	5 00
Attica, Genesee Co., Abel Wilder, Tr.		13 00	
Balsbridge, Fem., Mrs. Cynthia Munger, Sec.		8 38	
Bath, James G. Higgins, Tr.		10 00	
Bedford, Fem., Susan N. Nichols, Tr.		2 00	
Berea, in Montgomery, Fem., Miss Maria Houston, Tr.		11 81	3 94
Berkshire and Newark, Elijah Belcher, Tr.		1 88	
Bridgehampton, L. I., N. Y., Rev. Amzi Francis, Pres.		9 83	
Candaigua, Fem., Mrs. Eliza M. Hubbard, Tr.		20 75	10 00
Carmel, Red Mills, Fem. J. Badeau, Sec.		5 60	
Champlain, P. Moore, Sec.		12 00	
Clove, in Rochester, Ulster Co., Rev. B. B. Westfall, Pres.		2 20	
Colchester, Del. co., Fem., Mrs. Eliza Downs, Sec.		6 00	2 00
Coxsackie, A. Van Dyck, Ag.		6 58	
Dunkirk, Thomas Farnham, Sec.		3 46	
East Granville, Fem. Miss Lucy Savage, Tr.		6 00	2 00
Greenville, Greene co., Fem., Miss Hannah Hicock, Sec.		4 00	
Harlem, Fem., Miss Letitia Doughty, Tr.		3 00	
Harpersville, Broome co., Azor Smith, Sec.		4 48	1 00
Islip and Huntington South, Henry Brewster, Sec.		1 01	
Keeseville, Fem., Ermima Prindle, Sec.		5 12	1 00
Lansingburgh, E. R. Parmelee, Sec.		22 00	
Lincklaen, Chenango county,		8 00	
New-York City Tract Society, by Fem. Aux., Mrs. J. R. Hurd, Tr.		160 45	
Pena Yan, Fem., Mrs. Martha Gould, Sec.		4 44	
Perry Centre, T. Howard, Tr.		6 00	
Plattsburgh, William Weed, Tr.		15 00	
Fort Bay, Wayne county,, Elisha Benjamin, Sec.		6 33	2 10
Portland, Chautauque county, Timothy Judson, Sec.		2 06	
Poundridge, Fem., Hannah L. Keeler, Sec.		7 50	
Frattsburgh, Erastus Skinner, Sec.		18 00	
Shelter Island, Jonathan Hunting,		2 40	
Southampton, L. I., Rev. P. H. Shaw, Pres.		7 10	
Southold, William Fuller, Sec.		3 74	
Tompkinsville, Stat. Isl., Fem., Mrs. Maria M. Root, Sec.		3 00	
Troy, Charles Lyman, Tr.		25 00	
Utica, Edward Vernon, Sec.		25 00	
West Hampton, L. I., Jaber Foster, Tr.		9 39	
NEW JERSEY.—Bloomfield, Juv., Robert R. Kellogg, Sec.		1 60	
Manasfield, Fem., Hetty H. Sherred, Tr.		16 50	5 50
Paterson, Henry Van Houten, Tr.		14 00	
Princeton, Fem. Miss F. W. Morford, Tr.		40	
Somerville, Fem., Mrs. Sophia Talmage, Tr.		8 00	
Sparta, Sussex county, Fem., Miss Beach, Tr.		4 25	
Wallpack, Dr. S. Rosenkrans, Ag.		3 00	

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
Westfield, Fem., Miss M. F. Clark, Sec.	7 10	
PENN.—Dundaff, Dr. William Terbell, Tr.	5 00	
Mountree, (Susquehanna Co. Aux.) Jerre Lyons, Sec.	10 10	
Philadelphia Branch, Rev. Joel T. Benedict, Gen. Ag.	500 00	
Pittsburgh, Rev. Robert Patterson, Ag.	112 58	
MARYLAND.—Baltimore Branch, Carter A. Hall, Esq. Tr.	150 00	
S. CAR.—Charleston Branch, Rev. Joseph Brown, Sec.	210 00	
GEORGIA.—Savannah, Aux. Dep., Dr. Edward Coppee, Ag.	50 00	
ALABAMA.—Greensborough, John Hillhouse, Sec.	40 00	
Huntsville, Samuel Coltart, Ag.	17 08	
OHIO.—Cincinnati, Henry B. Funk, Tr.	20 45	
Dayton, Dr. Job Haines, Sec.	10 00	
Granville, Rev. Jacob Little, Pres.	50	
Hudson, Vortage county, Prof. Elizar Wright, Ag.	100 00	
Mount Vernon, L. Brooks, Esq.	7 00	
Starr and Swan, Hocking county,	20 22	
MICH. TER.—Ann Arbour, Fem., E. H. Platt, Tr.		4 00
Detroit, E. P. Hastings, Ag.	25 00	
Dexter, Fem., Mrs. Elizabeth P. Clark, Tr.	4 00	2 00
Monroe, S. P. Warriner, Ag.	14 00	
SOCIETIES NOT AUXILIARY.		
N. YORK.—Canajoharrie, Fem. Ben. Soc., Mrs. Wardsworth, Tr.	6 94	
Dryden,	3 00	
Windham, Greene county, Mrs. E. B. Strong, Tr.	2 00	
N. JER.—Paterson, in Ref. Dutch Ch. Ralph Doremus, Tr.	2 37	
VIR.—Briery, Prince Edward county, H. P. Goodrich, Ag.		4 62
Tracts sold at the Depository to Individuals,	638 47	

## Director for Life.

CONN.—Hamden, Mount Carmel Society, Rev. Stephen Hubbell, by Miss Abigail Bishop, . . . \$50 00

## Members for Life.

CONN.—Hartford, Mrs. Horatio N. Brinsmade, . . . 20 00  
 N. YORK.—New Baltimore, Mrs. Elizabeth Van Slyck, . . . 20 00  
 New-York City, Rev. George Du-bois, by Young Ladies of his Church and Congregation, . . . 20 00  
 Rushville, Rev. Joseph Brackett, by Ladies, (in full of \$20,) . . . 7 82  
 South Salem, Mrs. Hancey Rockwell, . . . 20 00  
 PENN.—Leacock Congregation, Lancaster county, Rev. Joseph Barr, by a Friend, . . . 20 00  
 OHIO.—Lancaster, Fairfield co., Rev. J. Wright, by Ladies, . . . 20 00  
 Martinsburg, Rev. Henry Harvey, by J. D. Johnston, Esq. . . . 20 00  
 Mount Vernon, Knox co., Rev. James Scott, \$10, by Ladies of his Ch. and \$10, by Thomas Marcus, of Martinsburg, . . . 20 00

## Annual Director.

N. YORK.—New-York city, Dr. J. R. B. Rodgers, . . . 5 00

## Annual Members.

MASS.—Cummington, Alexis Fain-ter, . . . 2 00  
 CONN.—Manchester, Frederick Woodbridge, . . . 1 00  
 N. YORK.—Brooklyn, L. L. John Stephens, Jun. . . . 2 00

Fishkill, Fanny M. Gary, . . . 2 00  
 New-York city, James Davidson \$2, J. D. Kirck \$2, Mrs. Peck \$2, Lewis Thibou \$2, . . . 8 00

## Other Donations.

—, A. Tithe, for Tracts for Valley of the Mississippi, . . . 5 00  
 CONN.—Ridgebury, Dea. Daniel Benedict, . . . 1 00  
 West-Chester, Church and Cong. Woodbury, Ladies, . . . 6 00  
 N. YORK.—Albany, Second Pres-byterian Congregation, . . . 50 00  
 Auburn, Rev. Otto S. Hoyt, . . . 2 00  
 New-York city, Edward B. Hunt-ington \$2, Harlan Page, for premium Tract \$50, Mrs. Jer-rett \$2, Legh Richmond, in full for perpetuating "The Young Cottager," \$40, . . . 94 00  
 Portland, Dea. Elijah Fay, . . . 50  
 Rushville, Ladies, . . . 1 18  
 N. JER.—Newark, "W. W." by hands of Mr. J. Sayre, . . . 50 00  
 VIR.—Staunton, Maj. Samuel Bell, . . . 5 00  
 OHIO.—Frederick, Knox county, Rev. John McKimney, . . . 1 00  
 Martinsburg, Thomas Marcus, Esq. . . . 15 00

The above list contains donation—  
 For Valley of the Mississippi, . . . 5 00  
 For premium Tract, . . . 50 00  
 In full for perpetuating "The Young Cottager," . . . 40 00

Whole amount of donations, . . . \$548 96  
 Received for Tracts sold, . . . 2,671 31

Total, \$3,220 27

# THE AMERICAN Tract Magazine.

VOL. VI.

AUGUST, 1831.

NO. 8.



See Tract No. 254, "The Mountain Miller."

## LAST HOURS OF JEREMIAH EVARTS, Esq.

LATE CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

It cannot be unacceptable to the readers of the American Tract Magazine that we should occupy a brief space in recounting the displays of divine grace in the last hours of an eminent servant of Christ, who had been long an able and faithful officer of one of our most important Benevolent Institutions.

MR. EVARTS had been sinking some time under the accumulating labors of his responsible station, and near the close of the last winter had resorted to one of the West India Islands for his health. He reached Charleston, May 3, in a state of great debility, where he was cordially welcomed at the house of the Rev. Doctor Palmer. On the sixth, at his request, several ministers met in his chamber, when, though exceedingly weak and prostrate, he addressed them, and remarked that he knew his case to be extremely critical—that he found it pleasant to be in the hands of God, who would do all things well—that he had no painful solicitude as to the result of his sickness, but thought it his duty to use every means for his recovery. He then



requested an interest in their special and united prayers:—1st. That if consistent with God's will he might recover. 2d. That he might have a sweet sense of pardoned sin, and an unshaken confidence in the Savior. 3d. That if God should spare his life he might be *wholly* and *entirely* the Lord's—consecrated to his service; and 4thly. That if it should please God to remove him by this sickness, he might be able to glorify Him on a bed of languishing and pain, and that His precious cause might be promoted by his death. He then expressed a firm and abiding hope in the Lord Jesus, and seemed like a little child, sweetly reclining on the arm of its faithful protector.

Saturday evening he remarked, "To-morrow is the rest of the Holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought, but I bless God it is tranquil. Not my will, but thine O God, be done." To one who remarked, we hardly know how to spare you from the Missionary cause, he said, "Don't mention it, don't mention it—the Lord knows best." After taking a little gruel, he said, "I shall require but little more nourishment in this world. My work is almost done—Jesus reigns—blessed be he—I wish to lie as a penitent sinner at the foot of the cross." About nine o'clock he breathed out a short but comprehensive prayer in interrupted and broken petitions, making, at its close, a full and entire surrender of body and soul into the Redeemer's hands, and said, "O dear Savior, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above; Amen, Amen." Speaking of his family, he said, "I pity them, but God is a faithful God, he will take care of them—he will take care of them, that is enough." On being asked if he had any particular message to send them, he said—"Give them my love, my dying love. The Lord reigns."

In the morning his appearance was greatly changed, and during the day he was gradually sinking, yet he conversed considerably. To a young professor of religion who was in attendance, he said, "You have professed religion while young; so did I, I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to the service of Christ. There are some things I could do if Providence wills that I should get better, but I have no will of my own. I can rejoice that I am in the hands of the Lord. My mind is perfectly clear." To several young Christians he said, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you."

At six in the evening he was free from pain, called for his Testament, selected the 13th chapter of the 1st Corinthians, and requested a friend to read it. After which he spent some time in silent meditation. Rev. Dr. Leland came in, and Mr. E. conversed with him with great interest, and in the course of his remarks observed, "I have given myself all away."

This is the land of Beulah, said Dr. L., is it not? "I think it would be," he replied, "if I had strength to contemplate it. I cannot converse much; but although I feel for my family, I am willing to go. I have committed them all to God. He has been good to them." He

spoke with strong feeling of his son John, and said "he rejoiced that he had come out boldly and decidedly for the Lord."

The next morning, the 10th, his symptoms of approaching dissolution seemed to increase. Dr. Palmer asked him if he felt that he was near home. "Yes, yes," was his reply. Is your mind comfortable? He bowed assent. After a little while he requested some nourishment—then called the family together, mentioning M. in particular, who had been sick the night before; and asked of a female friend how long she thought he had to live. She replied that the question could not be determined; but that death appeared to be near. He said in reply, "The will of the Lord be done. Attend now to what I say, as to the words of a dying man. To my dearly beloved wife, to my beloved daughter Mary, to my beloved son-in-law Green, to my beloved daughter Martha, to my beloved son John, to my beloved son William, to my beloved sister Washburn, to my beloved brother in Vermont, to my other beloved sister in Vermont, to all my relations and friends, grace, mercy and peace in the Lord Jesus Christ, by whom alone they and I can hope to be saved; and I wish in these dying words, to recognise the great Redeemer as the Savior from sin and hell; able and willing to save all that come unto God by him.—To Him I commend my spirit, as to an all-sufficient Savior. He is the great champion and conqueror of death and hell. And I recognise the Great Spirit of God, as the renovator of God's elect, and therein, if I gather strength, I wish to recognise, and acknowledge the church of God, containing all who have truly dedicated themselves to him, in a new and everlasting covenant. And here permit me, a poor unworthy worm of the dust, to give thanks to many of the children of God from whom I have received confidence, kindness and favor, as a disciple of the Lord Jesus Christ. And one more duty—Brother P., if in any respect I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or in any other way, I ask their forgiveness. And what shall I say now? If you think of any thing, tell me. Have I spoken intelligibly?" Giving his hand to Mrs. Wright, of the Choctaw Mission, who was present, he said, "Sister Harriet, have I spoken intelligibly? If I have not I am ready to give any explanation." Being then exhausted, he said, "If the Lord give me more strength I will speak again."

About two hours after the Rev. Mr. Osborn asked, Is your mind in a happy state? With great emphasis, he replied, "it is." Is Christ precious to you? "He is." He does not fail you? "He does not fail me." Jesus can make a dying bed, &c.—do you realize this to be true? "Yes, yes." Have you any thing to say to the missionaries—any message? He said, "O yes, O yes; but I am afraid I shall make distinctions—don't let me make distinctions." No was the reply—all missionaries. Does not the missionary cause appear more precious and important than ever? After a considerable pause, and with much expression of countenance and emphasis of manner, he said, "You have called me back to the world." With a view of again fixing his thoughts on Heaven, Mr. O. said, You can say "For me to die is gain?" "Yes, yes." That subject suits you better, does it? "O yes, O yes."

About 9 o'clock in the evening, expecting that his time was come, he requested to be laid in the position suitable for that occasion. But in about a quarter of an hour he had a short return of violent pain, and when nearly exhausted, he said, "dear, dear, dear"—a friend said, Jesus?—"Yes, yes, dear Jesus." It was added—While on his breast I lean my head, and breathe my life out sweetly there,—when he burst forth with expressions of rapture which cannot be described "Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus, as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful glory. We cannot understand—we cannot comprehend—wonderful glory, I will praise him, I will praise him. Who are in the room?" Dr. and Mrs. P. and a christian brother "Call all in—call all—let a great many come—I wish to give directions—wonderful—glory—Jesus reigns." All the members of the family were called, but before they could be assembled he sank down exhausted, and scarcely spoke again. He continued to breathe free from any further paroxysm of pain until a quarter before 11 o'clock, when he fell asleep in Jesus.

### THIRTY-SECOND ANNIVERSARY OF THE RELIGIOUS TRACT SOCIETY, LONDON.

The 32d anniversary of this Society was held at the West end of London, May, 5, the MARQUIS OF CHOLMONDLEY in the Chair, when the meeting was opened with prayer by REV. T. S. GRIMSHAW.

On the 13th May it was also celebrated at the City of London Tavern, SAMUEL HOARE, Esq. presiding; prayer by REV. MR. HUGHES.

### HOME OPERATIONS.

From the abstract of the Report it appeared that peace and harmony had continued to reign in the counsels of the Society; also that, during the year, they had printed 233 new publications, and it was gratifying to know, that although they had issued so many new works, there still continued an increasing demand for religious publications. Of their first series of Tracts they had circulated 4,000,000. Of the narrative series 700,000, with great numbers of sermons for all ages, &c. &c. The Society had also continued to publish the works of the Reformers, and last year had sent forth editions of the works of Archbishop Cranmer, Bishop Jewel, and the immortal Wickliffe. Also, the companion to the Bible, chiefly from the Commentaries of Henry and Scott, and they had added to their catalogue the works of Primate Usher, and many other lights of the church. From all parts of Ireland they had had applications, and had sent to that country 179,000 Tracts of various descriptions, and twelve different Tracts printed in the Irish language and character. In London they had circulated 800,000 Tracts to Sabbath-breakers and others; and the total issue of the year had been 11,040,047 Tracts, being an increase of 500,000. The funds of the Foreign Department had not increased, as the subscriptions amounted but to £3,300, while they had expended £4,400. Their total income, however, has been £27,060

14s. 2d. (\$120,270.) being an increase of £2,000 beyond the preceding year.

#### FOREIGN OPERATIONS.

These have been very extensive, the Society having aided in making known, in no less than **SEVENTY DIFFERENT LANGUAGES**, the unsearchable riches of Christ.

In Mexico so much had the demand increased, that last year 60,000 copies of childrens' and other books had been sold there, and as a proof of their success £300 had been remitted from that country for the Society's publications. In Russia the cause of God was reviving, and 200,000 Tracts had been distributed there. In Prussia and Germany many similar societies were in active operation, and all their reports spoke favorably for that country. In Greece the distribution was still continued, and the Society had availed itself of the late opening in France, and the Committee had granted £400 for the printing of Tracts in opposition to Popery and Infidelity.

In India the Society has eleven connexions, all combined with different Missionary Institutions, and from all of them a great number of Tracts have been issued. Many of the Brahmins now receive Tracts gratefully, schools are multiplied, and christian books used in them. Many direct conversions have taken place, in which the first impressions were made by means of Tracts, almost all of which have been translated and printed through the labors of Missionaries.

In the Society's operations in China special encouragement has been afforded, the way having at length been opened for introducing Christianity in that benighted Country.

#### FIRST APPEAL TO THE SOCIETY FROM A NATIVE OF CHINA.

Leanga Fa, a native Chinese, thus appeals to the Society in a letter dated "China, Dec. 10, 1829. The manner of proclaiming the truth of the Gospel in the eastern land, China, is different from that of the nations in the west. In the lands of the western nations they have public buildings and public assemblies, where the people meet. They have the weekly Sabbath, and settled modes of instruction. Hence, to those who know the language, the Gospel may be communicated orally to those who will listen. In this way instruction is communicated easily; but, in China, there are no *public buildings* in which to collect *public assemblies* of the people; there is no *weekly Sabbath*, nor regular customs for the instruction of the people. When the mouth is employed to preach the Gospel and instruct people, although some will listen for a short time, there being no fixed place to preach and teach, there is a want of continuous preaching and hearing. Thus, the truth enters men's hearts with difficulty, and leaves their hearts unmoved. Therefore I, (a simple person,) with Dr. Morrison, have thought of taking the most important parts of holy Scripture, and explaining the principles therein contained in familiar language, and making small books, to be presented to Dr. Morrison for his revision and correction. If they could be printed and given to people in various places, they could continually look them over, and more easily would the truth enter men's hearts than when spoken by the mouth to the ear."

The Committee instructed Leanga Fa to print 18,000 copies of nine Tracts which he had prepared. And Dr. Morrison, in November last, communicated the cheering intelligence, that Leanga Fa had then printed and circulated, in the interior of China, upward of 7,000 Tracts on the most important subjects. In this work of faith he was also accompanied by Agony, another Chinese convert.

The Report enters into a vast field of details of the Society's operations for the spiritual benefit of foreign and pagan nations, in which, though our limits forbid their minute specification, we do truly rejoice; earnestly hoping that the day is not far distant when the friends of Tracts in America shall, in the expansiveness of their views and efforts, more fully imitate the zeal and energy of our transatlantic Brethren.

#### ABSTRACT OF ADDRESSES,

#### AT THE LONDON SOCIETY'S ANNIVERSARY.

The Hon. AND REV. B. W. NOEL drew an argument of special encouragement from the signal Divine blessing upon the Society in its extensive operations, at home and abroad. He dwelt particularly on the interesting facts communicated from India, from China, and from France, which Infidelity had ravaged with its pestilential influence. He related the formation of a Society in the vicinity of a market town in Shropshire, which was originated by a Gardener—was managed by the poor laboring people of the place—the farmers who resided around became members; and now, although at the period of its formation so small and so humble, it had become a large Society and had 5,000 subscribers. Such a fact showed what might be done by individual exertion.—He urged upon the writers of Tracts the importance of great simplicity in their style. They should never use a long word, if a short one could be found equally clear and comprehensive. Short and pithy sentences were also to be preferred, which make an impression not easily erased from the memory. They should also set forth the fulness of the Savior and the all-sufficiency of the Gospel through the Divine Spirit. A Tract ought to possess information for the man, couched in language fit for the understanding of a child. Who could forget the Tracts of Leah Richmond! full of the Savior's love. He referred to the delightful harmony prevailing in the Society. These were times of great political agitation: party rage ran high and strong—families were divided—friends were estranged—some rallying point was needed where all might unite. Such a rallying point this Society presented. It was delightful—it was Heavenly, to find a desire possessing the heart to unite in doing good to our fellow men. He believed the good work of such Societies would avert the wrath of God and destroy the power of the great enemy of mankind.

The Rev. Doctor Cox accorded with the sentiments just uttered. It was delightful to come into such an assembly, to hear such opinions, and feel their benign influence. He forgot that he was a Dissenter, and if he might be permitted so to say, the Rev. Gentleman

that had preceded him seemed to forget also that he was a Churchman. The Dissenter and Churchman met on that platform, and shook hands: all difference between them ceased in their desire to promote the great work of Jehovah. It might be said, in such a state of things, that Heaven had come to earth, "Behold the tabernacle of the Lord!"

THE REV. DR. STEINKOPFF adverted to his first visit to England, thirty years ago, when the friends of Benevolent Institutions in London were a little band which assembled in a small room—now tens of thousands, nay, even millions of the human race were deriving from them spiritual assistance. When he looked at the exertions of this Society, and saw their publications circulating in France, Spain, Portugal, Italy, Germany, Sweden, Denmark, Iceland, Greenland, and other nations, in their respective languages; and compared those exertions with the limited means at the commencement, he could not but rejoice. In Saxony 268,000 Tracts had been circulated last year. One Minister in Germany, had, in the course of his life, distributed 80,000 Tracts—and a Merchant in the same Country, during the space of fifty years, had put into circulation nearly 1,000,000.

MR. PETER JONES, a Chippewa Indian from Upper Canada, attired in the peculiar dress of his nation, then addressed the Meeting: stating how poor, and needy, and ignorant his nation were, and how much had been done for them by Missionaries, portions of the Bible, Tracts, and Schools. There were now 15 schools in different parts of Upper Canada, attended by no less than 450 Indian children, of whom 200 can read the word of God. The "*Sweaver's Prayer*," presented by himself, had been blessed in the conversion of two profane men to God.

THE REV. EDWARD CRAWLY, of Nova Scotia, presented a cheering view of the progress of the Gospel in America since the Pilgrim fathers first landed on the Rock at Plymouth. He despaired not, some time, of even a *Mandarin* being seen upon that platform, as an Indian had been that day, returning thanks to God for what the Society had done in behalf of his benighted Countrymen.

THE REV. EUSTACE CAREY, (from India) said, that, as God communicated his truths to the Jewish people, not at once, but at intervals, so it pleased Him to effect His purpose in India. Time had been when a Missionary could scarcely distribute usefully thirty copies of the Holy Scriptures in India in as many months. Now no difficulty existed in getting the Indian to speak respecting the narratives and communications which were conveyed in Tracts, although it might be hard to get him to attend to a whole volume.

#### TRACTS BLESSED TO A DEVOTEE IN CALCUTTA.

He knew a Devotee at Calcutta who had resolved to sacrifice his tongue to his God. For four long years he had vowed never to speak. For more than half that period he spoke neither to his god or man. His lips were sealed. But at length a Christian Tract was placed in his hands. He pondered over its contents, and his vow was broken. His lips were unsealed, and "the dumb spake." Aye, and he spoke well, too. He had listened to him for hours together. He would chant with enthusiastic delight the Psalms of David, and

say, "What lies and forgeries have I believed until my eyes were opened." This man died in the full faith of the Lord Jesus.

*Conversion of a young Brahmin by a Tract.*

The Brahmins, or priests of India, are the only persons to whom knowledge of religion or science is permitted. The common people are not allowed to read the *shaster*. To a young Brahmin, a missionary gave, in the Behgales tongue, the copy of a Tract. Three months after he returned and said to the Missionary, "I have had no rest in my soul since you gave me that little book." He made great progress in his Scriptural studies, and communicated to many of his brethren some divine truths. His Scriptural labors commenced; but alas! they were soon terminated; for one night he was attacked with the *Cholera Morbus*; and before three o'clock in the morning he was a corpse. When in his mortal sickness, he called one of our Christian brethren to him and asked him to sing. "What shall I sing?" said the Missionary. The reply was, "Sing the song of Salvation through the death of Christ." That beautiful Hymn was then sung, and our dear brother in the Lord breathed his last when listening to it.

THE REV. T. WOODROFFE, of the Church Missionary Society, related, that at a meeting of the Native Tract Society at Nagercoil, a converted Hindoo rose up and mentioned the following mode of providing means for the Society, adopted in his own family: "In the course of the year, my wife has taken daily a small portion of the usual quantity of rice from our daily meal, and put it by for the Tract Society, which has produced one rupee and a half. So do you likewise." He then laid the money on the table.—Another member rose and said, "If we do not this good work, who else will? Will the Mahomedans, the Roman Catholics, the Idolaters, or the unbelievers? they will not. Shall then, we Christians also, who have received so much knowledge through our Lord Jesus Christ, sit still and do nothing? By no means. Let us then not be slack in this good work, but do it diligently for the salvation of the people around us!" Could not many in this assembly to-day, (inquired Mr. W.—,) imitate this practice of economy, and save something toward contributing to the wants of this Society?

MR. JAMES MONTGOMERY, of Sheffield, illustrated in an interesting manner the value of Tracts, and the influence which such short and simple publications exert upon the community, compared with larger volumes.

---

**LETTERS FROM THE PARIS TRACT SOCIETY.**

We have great pleasure in laying before our readers a communication, under date of May 14, 1881, from MR. HENRY LUTTEROTH, Secretary of the Religious Tract Society of Paris, showing the state of Tract operations among 22,000,000 of France at this interesting crisis of the moral condition of that country.

After acknowledging the reception of a grant of Tracts in English, for the supply of the American and English population, a considera-

ble portion of which are committed to active friends of religion in the ports of Havre and Honfleur, Mr. Lutteroth thus proceeds :

We thank you for the specimens of your recent publications. We have already translated several of your Tracts into French, and we doubt not that, among those now sent, there are some appropriate to the religious wants of our country. Permit us also to offer you copies of a number of publications we have recently printed, and please accept them as a token of our christian affection.

You ask for some details respecting our present operations. They have been greatly extended since our last revolution. We have distributed this year more than 480,000 Tracts, which is about 200,000 copies more than the preceding year, and which increases our total distributions to nearly 1,700,000 Tracts. This amount is small compared with what is done in America and in England; but it is immense, if you reflect on the *smallness of our means* and the difficulties we meet in a country where it is scarcely twelve years since operations of this kind began to engage attention, and where every thing was to be, as it were, created. We had no Bibles, nor modern religious books of a decisive christian tendency, nor schools, nor even active and zealous christians, who made the advancement of the Redeemer's kingdom their first object.

At present the aspect of Protestant France is very much changed, and although the mass of Catholic France are far from being made attentive to the truth, yet many manifest a desire to know some other doctrine more in harmony with the wants of souls. The impious efforts of the Saint-Simonians are not without usefulness in this sense; for they draw men from that state of religious insensibility into which they had fallen, and they excite that spirit of inquiry so necessary to the progress of the Gospel, which we hope will be engrafted in many, upon the wild and fruitless tree which these new adversaries of Christianity offer themselves to plant. We have deemed ourselves called on, in these circumstances, to print Tracts peculiarly adapted to the most learned classes, particularly those showing the proofs, external and internal, of the authenticity of the Gospel. Such is the character of our last publications. Our Tracts not entering upon subjects of controversy among the true disciples of Christ, we distribute them among the population generally. We are even aided in our distributions by some Catholics. In general, however, our zealous and active auxiliaries are to be found among Protestants; and we ought to say, with gratitude, that the facilities for the diffusion of Tracts increase daily. We continually find new helpers, and believe we shall soon have some in every department of France, inhabited by *thirty-two millions of souls!* to whom, *were not our means so limited*, we should easily have an access, by the creation of Depots and sending them our publications. The generous gift that was made to us lately by the Tract Society at Boston, has already enabled us to give, in some departments, more extension to our labors; and if our brethren of New York were to come to our assistance, as they did some years ago, we might be able to cultivate another spot of that immense field which we have under our eyes. You give us that hope, and we should be happy to see it realized.



## AUXILIARY OF WASHINGTON CITY.

Eleventh Anniversary, March 21. Rev. Dr. LAURIE, President, in the chair. Resolutions were adopted in favor of the Monthly Distribution in Washington, and of the Society's efforts to supply five adjacent counties in Maryland with Tracts; and addresses were delivered by Rev. H. B. D. Johns, Rev. J. N. Danforth, and Rev. E. Smith. Receipts during the year, \$347 24, of which \$131 50 were donations, and the remainder for Tracts sold. Circulated in the Monthly Distribution in Washington 100,000 pages; total sales 215,354 pages; making a grand total of 1,229,927 pages circulated by the Society since its formation. Twenty-four Societies have been formed in four counties of Maryland. The city of Washington was divided into 64 Districts; 100 Distributors were employed; and 1,784 families reported as supplied. Mr. JOHN COYLE, Jun., Secretary.

## AUXILIARY AT WINCHESTER, VIRGINIA.

Fourth Annual Report, presented April 26. There have been issued during the year, of Tracts 250,578 pages; 90 Rise and Progress; 79 Saint's Rest; 10 Christian Reader; 18 bound volumes; 48 Sabbath-school volumes; 24 volumes childrens' tracts; 1,509 childrens' books; 7,141 hand-bill tracts; 297 broad sheets; 25 Sermons to Aged; 137 Memoirs of Newton, Leighton, and Swartz; 250 cards "to gentlemen" (on swearing); 200 Christian Almanacs for 1831; 4 Diary for 1831; 2 bound vols. Tract Magazine. Of the Tracts, 63,678 were sold to Auxiliaries; 99,070 to Winchester Tract Society; and 71,718 to individuals. \$503.50 have been remitted to the Parent Society, of which \$93 18 have been donations. Present value of the depository \$258 79.

About 500 families have been regularly supplied for eleven months, beside 60 or 70 shops, stores, &c. An aged female, now a member of the Methodist Episcopal Church, ascribes her salvation, under God, distinctly to "that blessed Tract," (as she emphatically called it.) *Quench not the Spirit.* Another individual was brought by the same Tract to attend immediately to the subject of religion, and to give her heart to Christ. Mr. DANIEL GULD, Secretary.

## AUXILIARY OF FLORENCE, ALA.

Second Anniversary, April 5. Resolutions were adopted in favor of the Monthly Distribution, and interesting addresses delivered. Receipts during the year \$118 25, of which \$111 were subscriptions and donations. The Monthly distribution was commenced in June last, and the distributors have cheerfully, promptly, and successfully prosecuted their work; 170 families being monthly supplied.

## AUXILIARY OF MIDDLEBURY, VERMONT.

Fourth Anniversary, March 8. The Monthly Distribution has been faithfully prosecuted in Middlebury throughout the entire year; 309 families, on an average, having been supplied each Month. The Board feels constrained to prosecute this work more extensively in their own vicinity, and also to afford increased aid to the Parent Society.

## MONTHLY DISTRIBUTION IN BOSTON.

A Quarterly Meeting of the Superintendants and Distributors engaged in the Monthly distribution in Boston, was held on Wednesday evening, June 29. The Reports presented were very encouraging. Several addresses were made, and a deep interest in the work exhibited. It would seem that none who love the Lord Jesus Christ in sincerity can longer doubt the usefulness and excellency of this work.

Our next Number will contain some very interesting facts which have occurred in the *Monthly Tract Distribution*, particularly in New-York City.

## TRACT ON PRAYER—TIME PROLONGED.

The Committee to whom were submitted the Manuscript Tracts on *Prayer*, are of the opinion that no one of them is of sufficient excellence to merit the premium of fifty dollars, which was offered. They view the subject as very important, and have determined to prolong the time till the *first day of November next*; in the hope that praying men, who have the ability, may be constrained and assisted to prepare a Tract on this subject which shall prove a rich blessing to the Church.

"The exigencies of the times," says the gentleman who proposed the premium, "seem to require a comprehensive manual on the duty of Prayer, which may be accessible to all, and adapted to the peculiar circumstances of this new era of the world."

"The Tract should contain particular instruction relative to *Closet Prayer*, *Family Prayer*, *Social and Special Prayer*, and *Public Prayer*. The whole to be so exhibited that a plain man may easily comprehend the subject, and be led, by the blessing of God, to feel its importance."

The Committee of award are Rev. Warren Fay, D. D. of Charlestown, Mass.; Rev. Justin Edwards, D. D. and Rev. Lucius Bolles, D. D. of Boston.

The Manuscripts should each be accompanied by a sealed envelope, containing the name of the writer, and may be addressed either to Mr. Aaron Russell, No. 5 Cornhill, Boston, or to WILLIAM A. HALLOCK, 144 Nassau-st., New-York.

## RECEIPTS

## INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

During the month ending July 15, 1831.

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VERMONT.—Burlington, John Wickware, Sec.	16 00	
Cornwall, R. P. Bingham, Tr.	4 49	20 60
Middlebury, Elisha Brewster, Ag.	70 00	
Do. College, J. Meacham, Sec.		6 00
MASS.—Springfield, Henry Kirkham, Tr.	14 00	
CONN.—Chester, Rev. William Case, Ag.	1 42	
Guilford, Henry E. Hodges, Ag.	2 40	
Hartford, Connecticut Branch, Charles Hosmer, Sec.	200 00	
New-Haven, Fem., Mrs. Henrietta F. Whitney, Tr.	23 25	7 75
Norwalk, Alfred Mallary,	6 27	
Winchester Centre, Rev. Frederick Marsh, Tr.		7 75
NEW-YORK.—Brooklyn, L. I., Joseph Howard, Esq., Tr.	30 00	
Cannonsville, John Randall, Tr.	81	
Chatham, Columbia county, William A. Hutchinson, Sec.	5 00	
Cleaverack, Columbia county, Fem., Mrs. Richard Shyster, Sec.	84	
Deshler's Falls, Fem., Jane Ann Butler, Tr.	1 14	

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
East Hampton, L. I., Rev. Joseph D. Copdict, Ag.	9 50	
Galway and Charleton, Lillins M'Kindley, Sec.	6 40	3 60
Goshen, Dr. J. S. Crane, Tr.	21 84	
Harpersfield, Delaware county, Ebenezer Pennfield, Tr.	8 31	
Hudson, Female, Mrs. Root, Tr.	6 00	
Lexington, Greene county, William H. Bull, Tr.	3 90	1 60
Newburgh, R. B. Williams, Tr.	1 51	
New-Rochelle, Fem., Mrs. Sophia Brewster, Sec.	1 00	3 00
New-York City Tract Society, by Fam. Aux., Mrs. J. R. Hurd, Tr.	97 68	
Oyster Ponds, L. I., Rev. Phinehas Robinson, Ag.	2 14	
Rochester, Monroe county, Levi A. Ward, Tr.	79 56	
Romulus, William M'Carty, Jun., Ag.	9 20	
Rye, Female, Ann H. Buckley, Sec.	1 00	
Tompkin-ville, Staten-Island, Fem., Mrs. Maria M. Root, Sec.	1 89	
Troy, Charles Lyman, Tr.	50 00	
Truxton, Female,	6 00	
West Hampton, L. I., Jaber Foster, Tr.	41	
NEW-JERSEY.—Bloomfield, Juvenile, James Crane, Tr.	1 60	18 66
Caldwell, C. S. Crane, Sec.	5 60	
Greenwich, Warren county, Mrs. Mary Robbins, Tr.	15 00	5 00
Oxford, Female, Mrs. S. Sherrerd, Tr.	64	
Perth Amboy, Female, Mrs. Margaret Maurice, Tr.	2 51	
Pompton, Gen. Charles Board, Sec.	9 87	9 88
PENNSYLVANIA.—Eric, Female, Emily Wight,	10 00	
Pittsburgh, Rev. Robert Patterson, Ag.	6 79	
VIRGINIA.—Farmville, John Rice, Tr.	62 50	
Richmond, Charles Holt, Jun. Tr.	80 00	
Winchester, Daniel Gold, Tr.	31 88	
NORTH-CAROLINA.—Salem, William Lewis Benrien, Sec.	50 00	
GEORGIA.—Savannah, George W. Coe, Tr.	170 00	
OHIO.—Norwalk, Huron county, David Gibbs, Esq., Sec.	10 33	
SOCIETIES NOT AUXILIARY.		
NEW-YORK.—Greensburgh, Female, Miss Polly Ward,	10 00	
Windham, Greene county, Female, Miss Julia A. Ives, Pres.	4 00	
NEW-JERSEY.—Bloomsbury, Female Juvenile,	1 62	
Paterson, in 2d Reformed Dutch Church, C. C. Blauvelt, Tr.	1 60	
Tracts sold at the Depository to individuals,	261 84	

## Directors for Life.

NEW-YORK.—New-York city,		Litchfield, An aged Friend, for the	
William Couch, Esq.	\$200 00	Valley of the Mississippi,	5 00
N. JERSEY.—Greenwich, War-		New-London, Miss Lucy M. Wood-	
ren county, Rev. William B.		bridge, for foreign distribution,	10 00
Sloan, by Fem. A. T. S. (in full		NEW-YORK.—East Bloomfield,	
of \$50.)	16 50	Mrs. William Steel,	00 44
		New-Rochelle, A Friend,	00 50
		New-York city, anonymous, for	
		Tracts for foreign countries,	20, 60
		" Christianus,	1 00
		A. Post,	20 00

## Members for Life.

CONN.—Bethlem, Rev. Paul		N. JERSEY.—New-Brunswick,	
Couch, by Mrs. Elizabeth Hill-		A Friend for Tracts for foreign	
house,	20 00	countries,	5 00
Mrs. Mary Ann Williams,	20 00	NORTH-CAROLINA.—An un-	
N. YORK.—Harpersfield, Dela-		known Friend,	1 00
ware county, Rev. Harper Boice,			
by Ladies,	20 00		
Orden, Rev. Avelyn Sedwick, by			
Ladies of his Congregation,	20 00		
Rhinebeck, Rev. J. B. Harden-			
burgh, (in addition to \$20.) by			
Female American Tract Soc.,	10 00		
VIRGINIA.—Charlotte county,			
Rev. Andrew Hart,	20 00		

## Other Donations.

CONNECTICUT.—A Friend,	100 00	Total,	\$1,991 13
------------------------	--------	--------	------------

The above list contains donations—	
For Tracts for Valley of the Mis-	
issippi,	\$5 00
For Tracts for foreign countries,	35 00
Whole amount of donations,	\$573 28
Received for Tracts sold,	1,417 85

# THE AMERICAN Tract Magazine.

---

VOL. VI.

SEPTEMBER, 1831.

NO. 9.

---



See cover of Tract No. 251.

---

## MONTHLY DISTRIBUTION

IN NEW-YORK CITY.

It cannot but be gratifying to all the friends of the Tract cause, to know that the **SYSTEMATIC MONTHLY DISTRIBUTION**, after a faithful experiment of nearly *two and a half years*, is still prosecuted with energy, and a degree of success demanding especial gratitude to God, among the nearly 35,000 families of the city of New-York. The following facts were *all recently reported at a monthly-meeting* of the City Committee, to whom this department of their operations is referred by the New-York City Tract Society.

In the 1st Ward, the Superintendent reports that a female expressed her deep sense of the benefit she had received from reading Tracts, especially one on *the Sabbath*. "By reading that Tract," said she, "the Spirit of God convinced me that I was a sinner, and I trust it has been the means of bringing me to the Savior." An interesting Report was received from a Distributer who was himself a few months ago a profane swearer. A female Distributer found two

sisters who had been recently hopefully converted, one of whom engaged to be a Tract Distributer. She adds, that on Sabbath morning she went to the house of a colored family, and read the Tract to six anxious listeners.

The 4th Ward, says the Superintendent, has never been more faithfully occupied than during the present month. Reports have been received from all the distributers. The number who attended the Distributers' prayer meeting was greater than on any previous occasion. Several district prayer meetings have been established, to which families in the neighborhood have been invited—a plan which, if generally adopted throughout the city, would be productive of incalculable good. One Distributer says, "several persons in my district are under serious impressions." Another says, "I have never met so much open opposition, nor felt so deeply that we need the assistance of some *higher power* to make men feel that they must live for ever with God in heaven, or in the quenchless fires of hell." Another says, "One woman who, when I first became acquainted with her, was thoughtless, and paid little attention to Tracts, now reads them with seriousness, and is anxious about the salvation of her soul. I conversed a few moments with a young lady who had returned from seriousness to a state of indifference, and left her deeply impressed with a sense of her condition as a sinner against God." Another says, "we have established a district prayer meeting in a house where there are 12 colored families. A lady recently from England said, 'I was thinking of you to-day, that it was time to see the Tract—we have long been engaged in the same good works in our native land.' To a Quaker, who at first refused to have Tracts left in his house, I gave the Tract *Putnam and the Wolf*, saying that as it was on Temperance he might be pleased to read it. He took it assuring me he would, and that it might also be read by his family. The Tract for this month was received by him and his wife very cheerfully. Another says, "I offered a Tract to a man in a store, who spoke very lightly of it, and at length inquired *how much pay* I received for distributing Tracts! I replied nothing! But this he could not believe until I told him I did it from love to my fellow-beings. We conversed some time, and I left him reading my Tract, which was the *Strange Thing*."

In the 5th Ward, a Distributer says, "I have engaged 6 children for the Sabbath school. One colored family refused the Tracts, saying they could not read; but I found the truth was they were very wicked, and I spent near half an hour talking with and warning them to flee from the wrath to come. I afterward heard that the man was very sick, and called on him. He said he had thought a good deal of what I said to him; and he thought that God had struck him. I prayed with him, and he asked me to come again and read to him."

In the 7th Ward, a Distributer says, "since my last Report there has been a Sabbath school established, which now registers about 70 scholars, and we have had two prayer meetings in my district, which are encouraging."

In the 8th Ward a Distributer says, "The prayer meeting in my District was so well attended that we felt no hesitation in appointing another. One sick man is fast declining; but his hopes appear to be brightening. Two old ladies, who seem just on the eve of their de-

parture, appear ready and waiting to enter on the heavenly Canaan. They receive the Tracts with expressions of heartfelt gratitude."

In the 9th Ward two individuals were found who had been members of churches in the country, and have now lived six years without transferring their connexion to any other. A Distributer, who kept a grocery store, after reading and distributing *Putnam and the Wolf*, came to the resolution of dispensing with his decanters and every thing of the kind. Another Distributer writes, "Had an interesting interview with a woman who thinks she has submitted to God since I saw her last month." Another Distributer says, "Our district prayer meeting was very pleasant; our number is not great, but we are all of one mind. A woman, now a member of the Baptist Church, thinks Tracts one of the means the Lord made use of in bringing her to see her need of a Savior."

In the 10th Ward, a Distributer says, "I found, some time since, two young females rejoicing in the hope of pardoned sin. A Lady also, whom I found weeping for her sins, has engaged to attend an inquiry meeting with me next week."

In the 11th Ward, a Distributer says, "A man living in my District, who was once a preacher of the Gospel, but for several years has been addicted to strong drink, has, through the influence of the Tracts and visits made to him, been induced to promise *entire abstinence*, and to commence family prayer. A prayer meeting has been appointed at his own house." Another says, "There are many who appear to feel deeply that a change of heart is necessary."

In the 13th Ward, a Distributer says, "Of 58 children mentioned in my last report that did not attend Sabbath schools, 13 now attend, and one of them is hoping in Christ." Another says, "I found but 3 professors of religion in my district, which much astonished me, and convinced me of the necessity of prayer. I found 15 children who did not attend Sabbath school, several of whom have promised to go next Sabbath." Another says, "For more than two years I have not been deprived of the privilege of myself delivering the Tract monthly throughout my District." Another says, "I found one woman in the same state of mind as was the *Swiss Peasant* when found by the stranger. I pointed her to the same Savior, and left her reading the Tract with intense interest." Another says, "I found many willing to hear what I had to say upon the necessity of repentance; and some with much agitation and tears acknowledged themselves to be sinners and out of the ark of safety." Another says, "I was informed of 4 individuals who have recently indulged a hope in Christ."

In the 14th Ward, a Distributer says, "I believe I have not failed, when opportunity offered, of speaking pointedly on the subject of religion. I have found this month several persons anxious about the salvation of their souls, one of whom, when I first conversed with her, some months since, was thoughtless of eternity, but now appears ready to make a full surrender of herself to God."

## PROGRESS OF THE MONTHLY DISTRIBUTION

## IN VARIOUS PLACES.

**Bozrahville, Con.**—The monthly distribution is in successful operation, and promises much good. In a season of unusual interest on the subject of religion here, I have found some instances in which the attention was first arrested, and others in which it was deepened, by Tracts.

**Westfield, N. J.**—About 260 families are supplied monthly, in some of which the family altar has been recently erected, and the Sabbath school has been increased. One Distributer says, "I think I feel more love for souls since engaged in this work than ever before."

**Harmony, Chautauque county, N. Y.**—This town, which is nearly 16 miles by 8 in extent, is divided into 12 districts. One devoted Distributer goes eleven miles out and occupies a whole day each month in supplying 30 families. He finds the work very encouraging.

**Ashville, Chautauque county, N. Y.**—192 families supplied. The hearts of the distributors have been made to rejoice, though this blessed cause is opposed by some. One woman, not pious, said, "she could not read *Poor Sarah* without laying it down a number of times to suppress her tears."

**Niagara county, N. Y.**—"The Tract cause is held in high esteem in this county; the system of monthly distribution is undoubtedly doing immense good."

**Harpersville, N. Y.**—A small Auxiliary in the vicinity of this place says, "About one half of our monthly Tracts are distributed in families which rarely or never visit the House of God, and in many of which the voice of prayer perhaps was never heard."

**Harrisburg, Pa.**—"The system of monthly distribution has been found, by the experience of 18 months, to be decidedly preferable to the former methods of distribution. About 800 Tracts are here circulated monthly; and there is good reason to believe that, in several instances, they have been made the direct instruments in the hand of God of awakening sinners to their danger, and leading them to the hope set before them in the Gospel."

**Port Bay, N. Y.**—"Tracts have been distributed to every family in town for 6 months. I think this one of the best means of gaining access to impenitent sinners. Many families scattered around us will never have the Gospel unless it is carried to them. We are now enjoying a precious revival season."

**Orleans county, N. Y.**—This county, embracing not far from 3,000 families, is supplied for 12 months by the noble *liberality of a single individual*, so far as means shall not be raised in the county, a large portion of which is very destitute. On May 1st, the distribution had been performed for five months. In *Barre*, in this county, the monthly Tract, *Heaven Lost*, was taken up by a man to be read, because he had nothing else to do. Before he had proceeded many pages he was brought into deep distress for his sins. In another family a woman by the same Tract was stripped of a hope she had indulged for three years, and was brought as is now believed, by herself and others, to build upon the Rock of Ages. At a prayer meeting in the same town

a man arose and asked forgiveness of Christians, and particularly of one individual, for the abuse he had heaped upon them; concluding his remarks by saying, "*The Tracts have led me to do this.*"

*Penfield, Monroe county, N. Y.*—A clergyman says, "The good effects of the monthly distribution in promoting the late revival of religion in this place, in which about 80 souls were hopefully converted, have been so apparent, that the pious regard it with great interest. Two aged men have been hopefully converted by Tracts; one of them by *To-Day*—the other by *Heaven Lost*."

*Dayton, Ohio.*—A monthly distributor in this township says, "The Tracts are doing good in my district. One man, who received a Tract and read a few lines, became angry and threw it down; but his conscience smote him—he took it up, and read it again, became much distressed in mind, and found no peace until he trusts he was enabled to give himself to Christ."

*Central Ohio.*—An Agent of the American Tract Society, laboring here, says, "A few days ago, after preaching to a country congregation, and explaining the plan of monthly distribution, I called for 10 pious distributors that would devote at least half a day every month in this service. Ten ladies and 5 gentlemen immediately arose and agreed to supply 150 families, spread over a large extent of country. After preaching in another congregation, I asked who would procure the Tracts to supply the township for the first month. Mr. M—— said he would do it. Rev. Mr. C—— then agreed to supply for the 2d month. I asked for the 3d month, when the same Mr. M—— said he would furnish Tracts for the 3d month; and in this way means were provided in two minutes for 13 months. In a place 7 miles distant, on making a similar proposal after preaching, the same Mr. M—— agreed to supply 100 families for the first month and paid his money. I have found the system of monthly distribution to succeed admirably. It is now in successful operation in numerous places in this and the adjacent counties."

---

#### IMPORTANT TESTIMONY TO THE EXCELLENCE OF THE MONTHLY DISTRIBUTION.

MR. WILLIAM YONGE, Agent for the American Tract Society in the *South Western part of Ohio*; having directed his efforts for eight months primarily to the monthly distribution, says, "I rejoice to inform you of the prosperity of the Tract cause in my field. The plan of monthly distribution is regarded as most happily adapted to the wants of this country. What brother Allen has said of the usefulness of this system in Illinois, is equally true of the field where I am laboring. Its utility and adaptation to the state of the country is apparently seen, and felt by all the intelligent and decided friends of Zion; the people say, 'it is just the plan we want here.'"

---

#### VALUE OF TRACTS IN INDIA.

At a time when an unusual interest is beginning to be felt in the work of supplying Pagan nations with Tracts, the following testimony



from one who has been *twelve years* a faithful missionary in India, will not be deemed unimportant.

A letter from Rev. *Miron Winslow*, American missionary in Ceylon, under date of January 31, 1831, after mentioning the gracious *revival of religion* with which the mission was then visited, thus proceeds:

"I must say a word about the *usefulness of Tracts at this time*. There is so much ignorance and darkness of mind, even in those who are partially instructed, among a people born and bred in heathenism, that the progress of truth, with every advantage, is but slow. The whole of the Scriptures, or even large portions of them, if distributed, will not generally be read. Single Gospels, and small portions of the Bible well selected, are found exceedingly useful. But after all, in connection with the *preaching* of the word, and *teaching* it in the schools, and from "house to house," a very *principal dependence* for the dissemination of light and truth among a people like those around us, is on *Religious Tracts*. They can be extended far and wide; they can be adapted to the existing state of things; they can be made very plain, and pointed, and powerful; they can travel where the missionary can seldom go, and preach night and day without being faint or weary; and if one is worn out in the service, another is easily sent to fill the place. They, in fact, perform a more important part, in the enlightening and converting of the people here, than of those in Christian lands, who have more reverence for the sacred volume, and more opportunity and desire to hear the word of salvation from the mouths of its preachers. Your Society, therefore, deserve and receive our warmest thanks for their aid to our efforts in this department of our labors.

"Tracts are put into all our schools, and the children read them both in school and at their homes. As different Tracts come from the press the schoolmasters read them, and generally give some account of their contents. Suitable Tracts are selected and put into the hands of children in our boarding and other schools to be committed to memory. The Tracts are also read in our meetings at different times, especially those held in our schools in the villages."

#### *Divine blessing on Tracts in India.*

A Tract lately printed and designed as an earnest call to the unconverted to consider their state, was given to all the schoolmasters after one of our quarterly meetings with them, with a request that each one would read it prayerfully, or at least attentively, two or three times for *four* succeeding Sabbaths. This was, I believe, generally done; and the effect was very salutary.

A boy in a school at this station, who was anxious about the concerns of his soul, received a little Tract called the "*Soul's Destruction*;" and carrying it home to his mother and sisters, who ridiculed his seriousness, and forbade his attending meetings and praying, read it to them with weeping; and then said, "Will you, by opposing my becoming a Christian, expose my soul to this awful destruction?" The appeal was not without some effect; and the lad continues among those who profess to pray.

One of your *Tracts in English* was given to *Goodrich*, a lad from

the seminary, now employed at Manepy, which was the means of awakening him, after he had long resisted other means of grace. He now appears in an encouraging state; and we even *hope* is truly converted.

---

*Letter from Eugenio Kincaid, India, addressed to the Baptist General Tract Society, and dated near the mouth of the Hoogley, November, 1830.*

This letter states that a warm discussion, and even a public debate, respecting the claims of *Mahomedanism* had taken place in the neighborhood of Calcutta, which was occasioned by *three Tracts*, showing the absurdities of that delusion. He also mentions the baptism of three natives at Chitpore, when a missionary announced to the assembly that he had Tracts for distribution. "The crowd gathered around, each one anxious to procure a Tract, though he had not one for every ten persons. Never did men famishing with hunger plead more earnestly for bread. The impression it left on my mind will never be erased. I wish every Christian in America could have witnessed the scene; I am sure it would have awakened the sympathies of every Christian bosom. *Tracts cannot be dispensed with* in this country if a missionary would be useful; for there are multitudes to whom he cannot give religious instruction in any other way."

---

#### TRACT CAUSE IN THE CUMBERLAND PRESBYTERIAN CHURCH.

Mr. Moses H. Wilder, Agent of the American Tract Society, who was present at the General Assembly of the Cumberland Presbyterian Church, at Princeton, Kentucky, in May last, says, "Never was I received with more perfect cordiality. The Assembly, immediately after its organization, invited me to address them on the subject of my mission; and unanimously recommended to their Presbyteries to organize Tract Societies, to establish Depositories, and attend to the distribution of Tracts within their bounds; and to report at each stated meeting of the Assembly. A Society was immediately formed at Princeton, and I have confidence that much will be done within the limits of this numerous and respectable branch of the Christian Church. I found that the attention of many members of the Assembly had already been turned to the subject, and one devoted and popular preacher assured me that, if he should prove an efficient and successful Agent, he would be ready to devote his life to the service of the Tract Society."

---

#### WANT OF TRACT AGENTS AT THE WEST.

An Agent of the American Tract Society at the West says, "I do beg for more faithful laborious Agents for the Tract cause to be sent into this vast Valley. It would be wise in the Society to send preachers; or laymen, if men can be found whose hearts are deeply interested in the work. We must not cease our efforts until Tracts shall be seen flying throughout all the destitute places of this great country, dispelling the darkness and scattering the rays of divine truth where

ignorance, prejudice, bigotry and sin, have so long, and to so alarming an extent reigned, and do still reign."

Another devoted Agent at the West says, "I have learned with surprise that the American Tract Society have now but five Traveling Agents employed in the United States. Dear Brother, are the present generation of haters of the Bible, opposers of Sabbath schools, and careless worldlings, to go down to perdition, and not be supplied with this only means which will now reach their case? It cannot be. A host of men of apostolic zeal and faith must be sent out into every part of the land. Tracts must be placed in every family throughout this whole country, and repeated monthly by the hand of Christian benevolence; or the hosts of infidelity in its different forms will reign and oppose themselves against all other Gospel means. I never till engaged in this service knew the full worth of a dollar. But when I see to how many families the Gospel message may be presented from month to month by means of Tracts, (especially by loan,) I think I see the worth of a dollar. And then when I see a family of *Sabbath-breakers* reclaimed by means of the Tract distribution, and induced constantly to attend on a preached Gospel; and an abandoned *blasphemer* determining, by the grace of God, that he will no more take his name in vain, I see that the first fruits have overpaid all the expense.

Another Agent at the West, whose time of service for the Society was about to expire, says, "No part of this state probably needs an Agent more than the counties I have not yet visited. I hope one will be immediately appointed for this region. There are thousands of souls here on the road to hell; sinners that never hear the sound of the Gospel, or see a Tract. Without you do this, dear brother, the day my agency expires will be a sorrowful day to me. Tracts, I believe, are doing ten times more good in this poor county than in your great city. *They are read here*, and when they make an impression it is not so apt to be erased as in cities. Though I have had a very difficult field to labor in, the last has been to me the most pleasant month that I ever spent in the ministry. I have visited 10 Tract Societies; organized 4; travelled 327 miles; preached 21 times; obtained subscriptions to the amount of \$114; and made arrangements for supplying 1690 families with the monthly distribution.

If some of the good brethren in our large cities, says Mr. MOSES H. WILDER, Agent for the American Tract Society in *Indiana*, could go with me a few days, and see with what gratitude Tracts are received by almost every family on the road, and then go into a meeting where a little church is collected to hear something about the Tract Society, and get some answer for an opposer in their neighborhood; and see that by \$1,000, or \$1,500 help, 60,000 families would have their monthly Tract, and some hundreds of public sermons and addresses be delivered where the Gospel in its purity is rarely preached, and thousands of families be visited by the Agent and told of a Savior's love—surely the money would not be wanting.

I read the Tract *Quench not the Spirit*, in a meeting, and it seemed that the Holy Spirit applied it directly to the hearts of six or seven, who came forward in great distress, and sought the prayers of Christians. It was a season of great tenderness.

*A Woman* in Shelby county, he adds, ascribes her conversion to the reading of a Tract.

#### TRIBUTE TO THE MEMORY OF "AMELIA GALE."

We learn from the London Tract Magazine for April, 1831, that a number of individuals who enjoyed the Christian friendship of "AMELIA GALE," whose simple history constitutes Tract No. 217 of the American Tract Society, not long since proposed that a plain stone should be erected at her grave; and that as many as possible might have the opportunity of testifying their regard to her worth by contributing for the object, it was decided that no person should be allowed to subscribe a sum exceeding sixpence. As soon as the design was known contributions were sent in, even from remote parts of the kingdom, so that this tribute of Christian esteem was shared at least by 200 persons. The poet Montgomery kindly complied with a request to furnish her Epitaph; and on December 31, 1830, a plain solid stone was put down at the head of the grave of this excellent woman, with the following inscription:

"Beneath this stone are deposited,  
(In sure and certain hope of a joyful resurrection,)  
the Remains of

AMELIA GALE,

Redeemed at an inestimable price, and created by Divine Grace an  
Heir of eternal Glory.

She entered upon her everlasting rest, August 23d, 1827,  
Aged 72 years.

Alive when all her kin were dead,  
Alone in this dark world she stood;  
Like the scath'd oak that lifts its head,  
Where flourish'd once a mighty wood.

Yet ere the sinner pass'd from earth,  
Who long had drawn unhallow'd breath,  
The Gospel gave her second birth,  
To save her from the second death.

Then liv'd she to herself no more;  
But loving much, since much forgiv'n,  
Her Savior's Cross she meekly bore,  
And took the *Calvary-road* to Heaven.

And still she lives to Him, though dead;  
For, while her memory survives,  
Others, by her example led,  
May show her living in their lives."

The righteous, says the Psalmist, "shall be in everlasting remembrance." In *Africa*, when alive, the bright example of this poor woman, who dwelt in one of the humblest hovels, kindled a flame of missionary zeal, and was instrumental in forming a Missionary Society

in the colony of Sierra Leone. Her history is now read in six different *European* languages, namely, English, Welsh, French, German, Polish, and Bohemian; the perusal of it has excited intense interest in *America*: and what is still more delightful and most interesting to the heart of the Christian, God is continually blessing this little Tract, not only to the stimulating of many to increased exertions in the cause of missions, but also to the conviction and conversion of precious souls. Several instances have been communicated in which the reading of those few pages has been blessed in turning sinners from "the power of satan unto God."

---

AUXILIARY OF UNION THEOLOGICAL SEMINARY, PRINCE EDWARD, VIRGINIA.

The Annual Report was presented in April. Receipts \$62 70. Circulated 52,842 pages, of which 10,750 were gratuitously distributed in North-Carolina, and 5,000 sent to the mission station at Brainerd; and many others have been distributed by students in different portions of the country.

*Four Conversions by Tracts given to a Female Servant.*

About four years ago several members of the Seminary, in going down the Appomattox, sent a boatman up to a house near the river for some refreshments, which were brought by a servant girl, by whom they returned two Tracts to her mistress. A few weeks since one of these young men providentially called at the same house, and was told by the lady of the house that those two Tracts had been blessed, as she hoped, to the conversion of *herself and another member of her family*, and also of *two of her relatives in Kentucky*, to whom she sent them by mail.

*Tract blessed to a Lady.*

A member of the Society sent a Tract to a Lady in the vicinity, who was in great distress on account of her sins. She read it over and over till late at night, and retired and meditated on it till she was enabled to submit herself entirely to Christ, and accept of Him as her all-sufficient Savior.

---

\$50 FOR TRACTS FOR THE HEATHEN.

We pray God to incline many of his children to come forward, with the anonymons writer of the following note, and lend their aid in the great work of supplying the pagan world with Tracts.

"The resolution of the American Tract Society, passed at the last anniversary, to supply American missionaries in foreign countries with Tracts, must commend itself to the friends of Zion, and meet their hearty co-operation. Deeming it a privilege to aid in such a work, I request the application of the enclosed (*fifty dollars*) to that object.

"A FRIEND IN VIRGINIA."

## RECENT PUBLICATIONS.

No. 255. ROMANISM CONTRADICTION TO THE BIBLE. *By Rev. T. Hartwell Horn, Author of the Introduction to the Bible, &c.*—pp. 36. The able and excellent Author of this Tract has, in the most kind and masterly manner, taken up each of the more prominent errors of popery, and shown their plain inconsistency with the Oracles of God. The Tract is worthy of the careful examination of every Minister and Christian, and especially of all whose attention is by any means awakened to the destructive influence exerted by the papal system upon the souls of men.

PIKE'S PERSUASIVES TO EARLY PIETY ABRIDGED.—pp. 256, 24mo. The stereotype plates of this excellent work abridged were presented to the American Tract Society by the Religious Tract Society in London.

## RECEIPTS

## INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending August 15, 1831.*

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VERMONT.—Shoreham, Levi O. Birchard, Ag.	30 00	
MASSACHUSETTS.—Springfield, Henry Kirkham, Tr.	50 00	
RHODE-ISLAND.—Providence, Israel H. Day, Sec.	75 00	
CONNECTICUT.—Brooklyn, (Windham County Auxiliary,) Edwin Newbury, Ag.	20 00	
Darien, Charles E. Whitney, Tr.	64	4 36
Huntington, William Mills, Sec.	12 00	
Lyme, Charles Griswold, Sec.	4 56	
Do. First Society, William Noyes, Jun. Tr.	7 62	
New-Haven, J. L. Cross, Ag.	27 00	
North Greenwich, Rev. Mr. Wilcox, Tr.	86	
Norwalk, Alfred Mallary, Tr.	1 83	
Saybrook, 2d Society, Female, Mrs. A. P. Champlin, Ag.	6 08	4 34
Stonington, Rev. Joseph Whittlesey, Sec.	7 72	
NEW-YORK.—Albany, Central Branch, D. M'Kercher, Sec.	50 00	
Auburn, Clark B. Hotchkiss, Ag.	32 23	
Bedford, Female, Mrs. Susan S. Nichols, Sec.	8 64	
Bridgehampton, Long-Island, Rev. Amzi Francis, Pres.	2 12	
Cambridge, Thomas B. Fairchild, Sec.		5 00
Catskill, Female, Miss Jane G. Sayre, Tr.	6 42	
Dashville Falls, Female, Mrs. Jane Ann Butler, Tr.	1 20	
Delhi, Herman D. Gould, Ag.	10 00	
Dunkirk, Chautauque county, T. Farnham, Sec.	3 54	
Durham, Female, Mrs. Eudocia Booth, Tr.	5 74	
Ellington, Chautauque county, Dr. William Ware, Sec.	6 48	52
Fishkill Landing, Female, Miss M. W. Teller, Sec.	7 00	
Huntington, Long-Island, Rev. Nehemiah Brown, Ag.	7 00	
Lockport, William L. Parsons, Ag.	23 40	
Marbletown, Ulster county, Lewis J. Hasbrouck, Tr.	5 14	18 86
Newburgh, R. B. Williams, Tr.	2 49	
New-Windsor, Silas Corwin, Tr.	1 07	
Rochester, Levi A. Ward, Tr.	100 00	
Saratoga Springs, G. M. Davidson, Tr.	24 00	
Southold, Long-Island, William Fuller, Sec.	2 99	
Troy, Charles Lyman, Tr.	50 00	
Utica, Edward Vernon, Sec.	250 00	
Do. by their Female Aux., Genoa, for foreign distribution,		2 77
West Farms, Juvenile, Horatio W. St. John, Tr.	27	
NEW-JERSEY.—Baskingridge, Horace Sheldon, Sec.	2 73	53
Bloomfield, Juvenile, Robert R. Kellogg, Sec.	1 47	
Liberty Corner, William Annin, Tr.	1 00	
Faterson, in Presbyterian Church, Henry Van Houten, Tr.	10 00	

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
Princeton, Female, Miss F. W. Morford, Tr.		10 00
Sparta, Female, Miss Beach, Tr.	44	
Springfield, Abijah L. Dunnell, Tr.	30 00	
Washington, Female, Phoebe S. Miller, Tr.	2 42	
Westfield, Female, Miss Mary Pierson, Sec.	5 62	
White House, in Readingtown; Dr. William Johnson, Sec.	4 08	6 00
PENNSYLVANIA.—Philadelphia Branch, Frederick Erringer, Tr.	250 00	
DISTRICT COL.—Alexandria, Female, Mrs. E. S. Ladd, Sec.	83 00	
VIRGINIA.—Buffalo, Prince Edward county,	11 68	
Fredericksburg, Aux. Dep., William H. White, Ag.	50 00	
Lexington, John Leyburn, Sec.	10 00	
Lynchburg, Young Men's, B. C. Wherry, Ag.	16 00	
Petersburg, Thomas H. Boswell, Sec.	40 00	
Prince Edward, Union Theological Seminary, J. B. Spotswood, Sec.	38 32	
St. George's Parish, Accomac county, Fem., Miss S. P. Satchell, Sec.	15 00	
Winchester, Daniel Gold, Esq., Tr.	30 00	
NORTH-CAROLINA.—Raleigh, Rev. P. W. Dowd, Sec.	26 50	
GEORGIA.—Ebenezer, Effingham co., Rev. C. F. Bergman, Pres.	5 00	
MISSISSIPPI.—Natchez Branch, Gabriel Tichenor, Tr.	185 00	
OHIO.—Granville, Rev. Jacob Little, Pres.	30 50	
Jefferson, (Ashtabula Co. Aux.) Rev. P. Pratt, of Harpersfield, Sec.	53 00	
INDIANA.—Vincennes, (Knox Co. Aux.) John Bruner, Tr.	75 00	
MISSOURI.—St. Louis, Miss. and Ills. Branch, N. Ranney, Ag.	134 35	
Tracts sold at the Depository to individuals,	281 07	

## Directors for Life.

NEW-YORK.—Claverack, Columbia county, Rev. Richard Shuyter, by Fem. A. T. S., (in full of \$50.)	\$15 00
Geneva, Rev. Henry Dwight,	125 00
NEW-JERSEY.—Lebanon, Rev. Jacob J. Schultz, in addition to \$32 12, (in part of \$50.)	50

## Members for Life.

VERMONT.—Rupert, Rev. David Wilson, by himself and Congregation,	20 00
CONNECTICUT.—Bridgeport, Mrs. Ellen Porter, (in full of \$20.)	5 00
Colchester, Rev. Lyman Strong, by Aux. Tract Society,	20 00
Norwich, Rev. Cornelius B. Everett, by Ladies of 1st Ecclesiastical Society,	20 00
Do. Bela Peck Williams,	20 00
Stamford, Mrs. Phoebe Reed, by Fem. A. T. S., Bedford, New-York, (in full of \$20.)	8 00
NEW-YORK.—Albany, Charles G. Clark,	20 00
Bridgewater, Oneida county, Truman Benham,	20 00
CUBA.—Havana, Stephen H. Gomez, Esq.,	20 00

## Annual Members.

NEW-YORK.—New-York city, Archibald C. Brady,	2 00
Leander Mead,	2 00
Mrs. Ann Eliza Sheppard,	2 00

## Other Donations.

NEW-YORK.—Salem, Richard Tiffany,	1 00
CONNECTICUT.—Fairfield, William Morehouse,	75
New-London, L. W.,	3 63
NEW-YORK.—Dutchess county, G. E. Delevan, for Tracts granted,	1 70
Newport, Baptist Church,	1 00
New-York city, Anonymous, for printing Handbill No. 29,	2 00
—, for premium for Tract to Students in Colleges,	50 00
A Friend,	1 00
Five individuals, by J. M. C., for foreign distribution,	10 00
A Lady,	8 00
Missionary Society of Free Presbyterian Church, John S. Davenport, Tr.	50 00
NEW-JERSEY.—Hanover, William O. Ford,	5 00
Springfield, Abijah L. Dunnell,	10 00
VIRGINIA.—A Friend, in aid of the foreign distribution,	50 00
KENTUCKY.—Princeton, Rev. F. R. Cossitt,	1 00
ILLINOIS.—Galena, Rev. Aratus Kent, for Tracts granted,	15 00
The above list contains donations—	
For premium Tract,	50 00
For Tracts for foreign countries,	62 77

Whole amount of donations, . . \$561 96  
 Received for Tracts sold, . . 2,235 22

Total, \$2,797 18

# THE AMERICAN Tract Magazine.

---

VOL. VI.

OCTOBER, 1831.

NO. 10.

---



Crucifixion of Peter.—See Spanish Tract, No. 13.

## THE AGED BAPTIST ELDER IN ONE OF OUR NEW SETTLEMENTS.

An Agent of the American Tract Society in Chautauque County, N. Y. states that a meeting was convened at a private house in a town which is very new and poor, when, after laying before them the nature and claims of the Tract cause, an aged Baptist elder arose, and with eyes filled with tears, spoke as follows:—

“My dear friends and neighbors, I know and feel that this object is important. I know that these messengers of mercy and salvation have been the means, in the hands of God, of the conversion of thousands; and I would rejoice in sending them to every family in this town, that at every fireside they might tell the story of redeeming love. But what can we do? We are poor! What can I do? I am poor! I am in debt. I must be honest before I am liberal. If I have a sixpence in my pocket more than will buy my daily bread, I should give that sixpence to my creditors, who have waited long with me. But while I have been sitting here, hearing of Tracts and the blessing of God upon them, I have been thinking how I could help on this good cause, and not injure my creditors; and I have at length thought of the plan. I will go home to night and go to bed without my supper,

Vol. VI.

10

Whole No. 67.



and will do the same to-morrow night: this will enable me to give 25 cents for Tracts. O my friends, let us all do this, and we can send the Gospel to every family in this town; and then we can with confidence lift our hearts to God for his blessing on the labor of our hands."

After this, says the Agent, we formed a Society; nearly all in the house joined, young and old; about \$6 was subscribed; and our aged Baptist elder was unanimously elected President.

### THE TRACT "POOR SARAH."

Having called, says an Agent of the American Tract Society, on the family of Mr. W——, in Indiana, where I was very hospitably entertained, I presented them some Tracts. Soon, parents and children all were reading; and a young lady present began to read *Poor Sarah* aloud to Mrs. W——. She had not proceeded far, when it was evident the Tract was productive of a powerful effect, and Mrs. W—— retired from the room in silence. The young lady proceeded with the Tract by herself. Suddenly, however, she turned her back upon all present, wiping away the streaming tears. Confused, and with her mind apparently absorbed with the subject of the Tract, she then left the room, to weep, without restraint, I trust, in view of her sinfulness, and to breathe forth her prayer to Him whose spirit alone can sanctify the heart.

### AN AGENT AND HIS TRACTS IN A FAMILY IN INDIANA.

I have read, says a Tract Agent in Indiana, of affecting instances of Christian love manifested to Agents; but never saw them till now. My way is filled with such tokens. One I will relate. Last week I arrived in the evening at the house of a Methodist family. After some conversation they wished to see my Tracts. A son took the Tract *Poor Sarah*, and read it with difficulty, on account of his tears flowing so freely. His father told me he had been rather an opposer for some time; but this Tract took hold of his feelings, and he spent the evening in reading Tracts. In the morning, as I was about departing, the aged Christian said he had never seen but three or four Tracts before: he knew they were good; "for," said he, "how they took hold of my son! I will distribute to every family in the neighborhood," he added, "and if you come this way again, you must come and make my house your home." As I took those aged friends by the hand, and bade them farewell, the tears flowed down their furrowed cheeks.

Having given a Tract to a traveller, says this Agent, I was asked, ten days afterwards, and at a distance of eighteen miles, if I gave a Tract to a man on the road on such a day. I found that the family of the traveller could not read, but the neighbors were often asked to read it to them, and it was thought a great treasure. Another man, who was noted for his opposition to Christian ministers, and for his profanity and drunkenness, was recently seen very solemn, and frequently shedding tears. On the third day after, his distress was so great that he called on a neighbor to pray for him. He had never been at meeting, had no Bible, and would have none in his house.

The instrument was supposed, by the friend who related to me these facts, to be a Tract left in his house.

### JAFFNA RELIGIOUS TRACT SOCIETY, CEYLON, INDIA.

A copy of the Annual Report of this Society, presented May 1880, has been kindly forwarded to the Committee of the American Tract Society in manuscript, of which the following is a brief abstract.

#### *Publications in Tamul, during the Year.*

	<i>Pages.</i>	<i>Tracts</i>
Appendix to No. 9, . . . . .	44	500
No. 5 True Doctrine (addressed to the Brahmins), . . . . .		3100
13 Observance of the Sabbath, . . . . .	12	900
15 The Marriage of Priests, . . . . .	20	2000
16 The Hon. Francis Newport, . . . . .	12	2070
17 Kind advice, (Swearer's Prayer enlarged,) . . . . .	12	6177
18-21 The blind way, (Folly of Idolatry, 4 parts, 16 pp. each,) . . . . .		12900
23 Incantations (their absurdity as practiced by the Heathen,) . . . . .	8	4000
24 Good knowledge (or Excellency of Christianity,) . . . . .		4000

Total 35,447

Total published since the formation of the Society.

160,737

Amount of subscriptions received during the year, six dollars,

802,7,3.

It has been found important to establish a depository, from which copies of the different publications may at all times be obtained; all the Tracts printed, until recently, having been divided among such subscribers as have desired them for distribution, or sent to friends and agents dispersed throughout the extensive Country where the Tamul Language is spoken. From those individuals, numerous and interesting communications have been received, extracts from which are presented in the Report.

Rev. Mr. George, of Trincomalie, writes, after spending an entire week in visiting and distributing in three villages, that by far the majority received the Tracts cordially, and several expressed their gratitude to the Society. The Rev. Mr. Hanhrna, of Tanjore, writes, that a remarkable change had there taken place among the Roman Catholics; that whole congregations had applied for instructions in the Protestant religion; and begs for further supplies of Tracts for them. Within the district of Jaffna, distributions have been faithfully performed by members of the Society, and by native assistants in the work. Those engaged in the Pearl fishery have been supplied; and many adjacent Islands, parishes, and villages visited, in which Tracts have met with a cheering reception.

At a time when the Society's stock of paper was exhausted, 32 reams were granted to it by the London Tract Society, the whole of which had been used at the time of presenting the Report; and an application had been made for increased assistance.

#### *Aid from the American Tract Society.*

An application having also been made to the American Tract Society, an appropriation of \$200 is very gratefully acknowledged, from that Institution, for the distribution of such Tracts as agree with its rules, and devout acknowledgments to God are expressed in the Report for the aid thus afforded.

The Committee feel greatly encouraged in their work. The dense population around them are becoming more and more able and inclined to read. The Tracts visit the needy and unsatisfied Idolater in his retirement, away from the evil communications of his companions, and speak to his reason and conscience, "of sin, of righteousness and of a judgment to come."

### TRACT IN CHEROKEE.

We are happy to announce that 3000 copies of a Tract, in the language of this suffering nation of the Aborigines of our Country, was some time since printed under the direction of the Missionaries laboring among them, with the approbation of the Committee of the American Tract Society, and at that Society's expense. It comprises the history of the Creation and the Fall, from the first chapter of Genesis; the ten commandments; the history of the birth of Christ from Luke 2; the parable of the Prodigal son; our Lord's conversation with Nicodemus, John 3; to which are appended appropriate remarks, of which a translation into English has been sanctioned by the Committee. These Tracts may remain with the Indians at their home, or be carried with them wherever they shall go; and will preach to them the gospel, whatever objection may be raised to the labors of the Missionary for their good.

### GRANT OF TRACTS IN ENGLISH, FOR SAULT St. MARIE.

The Rev. Abel Bingham, Baptist Missionary at the Sault de St. Marie, in a letter dated May 16, expresses his thanks to the Committee of the American Tract Society, for a grant of 20,000 pages Tracts, and states that they are favorably received by a respectable portion of the Soldiers and many of the Citizens. A church was formed last fall, consisting of four members of the Mission and two converts, one of them a native; and some other natives appear to be inquiring. A decided stand has also been taken in favor of the Temperance cause, which it is hoped will prove a permanent benefit to the Indians, who are generally poor and wretched.

### TRACT IN CHIPPEWAY.

A letter from Dr. E. JAMES, dated *Sault St. Marie*, May 12, acknowledging the reception of copies of the Tract printed by the American Tract Society in Chippeway, says that children who can read English and who understand Indian, read and understand the extracts from the Bible contained in the Tract almost immediately.

"A young half breed, a member of my family," he adds, "seized with great eagerness upon the Tract, and in the course of two or three hours study completely mastered the whole, and is now teach-

ing it to a class in the mission school. I was not a little gratified to find that, though she has often read and heard the same passages in English, she gained at once from the Indian version a far better understanding of them than she ever had before.

"It is indeed not at all surprising that children should remain many years at a mission school, and even learn to read English pretty well, without being able to understand it. Their mother tongue is that which they use in all their intercourse with each other, and in all the hours when they are out of school, so that they acquire a foreign tongue but slowly.

"I have good reason to believe that all the children in the Mission School here who can read at all, will in a very short time be able to read the whole of it. One of the assistants at the Mission proposes soon to visit the Mackinaw station and attempt to introduce it there. The Episcopal Missionary, whom I believe I before mentioned to you, has arrived; and if he should succeed in making an establishment, I have reason to believe that it will without delay be introduced into his school, as also at Magdalen Island and several other places in the country of the Chippeways.

"I have been thus particular, as, I doubt not, you must take an interest in any thing which may tend to enlarge your acquaintance with the state of instruction among these destitute and most miserable people. Their situation appeals most loudly to the sympathies of the Christian world; and I cannot but hope that, through the efforts of Institutions like the American Tract Society, and the praiseworthy exertions of individuals, much may yet be done for them."

### FOREIGN CORRESPONDENCE.

*From the Secretary of the Religious Tract Society at Glasgow, Scotland,  
dated 101 Buchanan-street, July 22, 1831.*

My dear Sir—I have now before me your much esteemed favor of the 17th January, for which, along with its accompaniments, allow me to return, in the name of the Committee of Glasgow Religious Tract Society, my best thanks.

After receiving your letter, our Committee appointed a morning, which we set apart especially for prayer for a blessing upon the efforts of the American Tract Society, and for thanksgiving for your success: may the Lord abundantly pour out his blessing, in answer to the many prayers which are offered up continually for your prosperity! We hope you do not forget Britain, the land of your forefathers, when you go to the mercy seat of your God and our God, to implore His blessing: this is eminently a land of privilege, but O, it is a land where iniquity abounds, and where deeper guilt is perhaps contracted than in almost any other country under heaven. It is agonizing to a

mind at all concerned for the glory of God, and alive to the value of souls, to see the multitude going blindly on to ruin. To behold the Sabbath profanation—the intemperance, and all the open immorality of *such a country—so privileged—so distinguished—so honored*, is deeply painful. How Satan rules as the god of this world! What willing slaves he finds! how his votaries toil and labor in the very fire to accomplish *his* purposes; and how feeble are the efforts, how cold the affections, how languid the zeal, of the great proportion of professing Christians of the present day, in *their* Master's service! How different the conduct of the people of this world in pursuing *their* objects. We seldom find them inquiring how far they may be religious and yet retain their adherence to mammon; no, no, they enter with all their heart into his service, and it is reserved for professing Christians alone, to attempt a compromise betwixt God and the world—to try how far they may go with the world, and yet be Christians still. Miserable inconsistency!

I wish I could send you good news of our progress; but, alas, we are slumbering; we need to have our zeal enlivened, and to be stirred up to renewed activity. O that there were a *revival in all the hearts of God's people here*, then should we see better days; but the Christian church in Britain has allowed a spirit of slumber to steal upon her, and the amalgamation of the church and the world has deadened her sensibilities, and is wasting her energies. It is difficult to draw any line betwixt the people of God and the world, and how can we have revivals so long as this continues? Pray for us—pray for quickening to the British churches—pray for the outpouring of a spirit of grace upon British Christians—pray for a spirit of humiliation under existing evils, and that we may be awakened from our lethargy!

I write in much haste, and have just time to send you a few Tracts lately published. Can you send me as many Tracts as you have relative to the Sabbath—or pamphlets on the subject of its sanctification? With Christian regards to yourself and the Committee of the American Tract Society, believe me,

Yours in our common faith,

WM. WARDLAW, Secretary.

---

*From the Secretary of the Auxiliary Tract Society, Boston, England,  
dated 19th January, 1830.*

My dear Sir—I have pleasure in acknowledging the receipts of the Report of the American Tract Society and of several numbers of the American Tract Magazine. As Secretary to the Auxiliary Religious Tract Society in this place, the intelligence contained in these publications is very acceptable, and as a Christian and a Christian Minister, I cannot but feel deeply interested by the progress of religion in your favored country. It is indeed delightful that the Lord's people are an increasing people, and the measure of divine blessing which has so bountifully rested on America, demands the praise of the entire church. Many in this country are looking and praying for a general and copious outpouring of the Holy Spirit, and some of our churches are blessed with the heavenly shower. Still there is no general nor even extensive participation of the blessing,

and many of us sigh over the barrenness of our Christian profession, and the coldness with which appeals to our people for vigorous exertion and united prayer are received. The place whence I date this is, as to the bulk of the population, deplorably destitute of vital piety. Infidelity, and a mere profession of religion, covers the mass of our population and leaves them to the indulgence of the carnal mind. Yet there are to me some interesting considerations connected with Boston in Old England. Within a few years, it has pleased God to raise the Congregational church, which I serve, and collect a numerous congregation; so that now our little one has become a thousand, and we have, by his blessing, some useful persons who are engaged in works of piety with holy pleasure and zeal. We have a large Sabbath School with about twenty-five teachers, a goodly host of Bible Society collectors, a Sick Society, and the most important and interesting of all our institutions is a loan Tract Society, connected with which the *members of my church and congregation visit about 1200 families every fortnight*. Some other denominations have separate institutions for lending Tracts, and we cover nearly the whole population of the poorer order. The county (of which Boston is the chief town) has been blessed with an extension of religious privileges during the last ten years. In that time nine new churches have been formed or revived of the Congregational order, and many of them are flourishing under the blessing of God on a faithful ministry. These things are cheering to us; but we want the Spirit of holy faith and earnest prayer more abundantly, that the hills of our Zion may be more refreshed.

I inclose you a few of our Reports for the last and present year, and I shall be happy to receive from you such publications and intelligence as you may think proper to communicate.

With best wishes and prayers for the blessing of God on your important labors,

I am, my dear Sir,

Yours in the bonds of the Gospel,

THOMAS HAYNES.

#### WANT OF TRACTS IN CANADA.

In behalf of the Brockville Female Religious Tract Society, writes the Secretary, I beg to return our thanks to the American Tract Society for their generous grant of Tracts. Canada presents a wide field for Missionary and Tract operations, though it has shared comparatively but little of either. We still, however, keep hoping for better days, when we shall see and hear more of the living messengers of the Redeemer, and more of your swift-winged heralds of the gospel visiting every settlement, and taking up their abode in every family. We doubt not but the American Tract Society will be an efficient instrument in the hand of God to accomplish his purposes of redeeming love in Canada, as well as the most distant parts of the globe.

A few friends who recently met here, on considering the wants and usefulness of your Society, resolved to transmit something for its aid, and it affords me no ordinary satisfaction to be the medium of forwarding the enclosed sum, (\$10,) as a donation. I wish it was more worthy of the sacred cause to which it is contributed.

## TRACT CAUSE IN NEW-ORLEANS.

From the Report of Mr. STEPHEN FRANKLIN, agent at New-Orleans, it appears that there have been *gratuitously distributed* during the past year, under the direction of the Board of Agency of that city,

	pages.
In the monthly distribution in New Orleans, . . .	364,228
Upon the Levee, and among the shipping and steamboats, . . .	138,029
In the prison and hospitals, . . .	23,468
Miscellaneous distributions, . . .	43,464
Distributed in different parts of Louisiana, &c. . .	349,017
Distributed in Mexico, . . .	61,470

Total, 979,676.

The Monthly Distribution in New-Orleans has been encouraging, there having been but about one hundred refusals; and arrangements were early made with an individual who has become habituated to the climate, to continue it during the warm season. The distribution on the Levee and to the shipping, has been chiefly performed by Rev. Mr. Winslow, the Seamen's Agent, and has evidently been the means of bringing many within the sound of the gospel. In the hospitals and prison, the distribution has not been without encouragement; many opportunities for religious conversation have been improved; and profaneness and gaming have in some instances, in the miscellaneous distribution been checked. Correspondence from different parts of Louisiana, Mississippi, Arkansas Territory, and Mexico, exhibits a very deep interest in the Tracts received. The agents for the Sabbath school and Bible cause have taken part in the distribution as opportunity has presented.

*Effects of a Handbill and Tract on Intemperance.*

A *shoemaker* at the Balize, who had long been intemperate to the ruin of his property and disgrace of himself and family, has become radically reformed through the influence of a handbill on Intemperance. He was so much interested with it, that he fastened it upon the wall opposite his seat, wishing to have the considerations it presented continually before him.

An *Overseer* in Mississippi was arrested in his course of intemperance and ruin by the blessing of God upon *Kiltridge's Address*, read to him by his pious wife; and has become, it is hoped, a child of God.

A TRACT AGENT IN A FAMILY OF NEW LIGHTS.

Having called on a family of New Lights to get breakfast and feed for my horse, says a Tract Agent, I explained to them in a few words my business, hearing, meanwhile, occasionally, a laugh from a young woman in an adjoining room. As her mother came in soon after, she evidently observed on the countenances of those present an expression of the estimation in which they held me and my employment. I asked them if they had ever read the Tracts I was laboring to circulate; and

presented to the mother the Tract "*Maternal Duty*;" to a young man *Pause and think, Am I a Christian?* to the daughter another; and to an aged man another. Soon all were reading their Tracts, and before I left the place, solemn looks, plaintive tones, and deep-drawn sighs had succeeded to the loud laugh and the contemptuous smile.

---

### LIBERAL DONATION.

*Tract "Importance of Consideration," blessed to a Young Gentleman.*

A letter from an Episcopal Clergyman in Ohio, enclosing \$70, raised by a special effort for the American Society, says: "It affords me great pleasure to state, that the Tract on *The Importance of Consideration*, was recently applied by the Holy Spirit, with power, to the heart of an intelligent and respectable young gentleman of this place. He was convinced 'of sin, of righteousness, and of a judgment to come.' He anxiously inquired 'the way to Zion with his face thitherward'—was directed to 'the Lamb of God, who taketh away the sins of the world'—was enabled to accept him, as he is revealed in the gospel—and now indulges a trembling hope that God is his reconciled father in Christ Jesus. 'Bless the Lord, O our souls.'"

---

### \$2 FOR CECIL'S TRACT TO MOURNER'S.

I enclose two dollars, says a Clergyman in Tennessee, to aid in circulating *The Friendly Visit to the House of Mourning*. God has suddenly taken from us our oldest son, about 21 years of age, of promising talents, just completing his studies at Centre College, Ky. I have found this Tract so peculiarly seasonable in presenting a ground of support in an hour of such pressing affliction, that I wish to contribute something to aid in sending it as a messenger of spiritual consolation to others.

---

### FROM A PRAYING FEMALE FRIEND.

I would tender my heartfelt thanks to the American Tract Society, and to God, for the extension of your labors into the Valley of the Mississippi, and to the Heathen. I have long felt an intense interest in the Tract cause. I hailed with joy the formation of your Society. I felt that in its rise, many earnest petitions that I had put up to the Throne of Grace, that some efficient measures might be adopted for supplying the world with these messengers of mercy, were answered. My breast is agonized and my eyes are filled with tears, when I contemplate the moral condition of the human race, and the apathy of Christians. I hope soon to complete the subscription of \$50, to constitute our pastor a life Director; and I wish I could increase my efforts for your Society a thousand fold.

---

### SUBJECTS FOR NEW TRACTS.

A number of subjects for Tracts, says a Clergyman of South Carolina, have occurred to me, which I think it my duty to suggest. If I had means, I should not hesitate to offer a premium on each of them.



1. On the Ten Commandments.
2. On Doing Good.
3. On the Use of the Tongue.
4. On the decision of Joshua: (24: 15. "As for me and my house we will serve the Lord,") as an *example to Rulers*.

## \$250 Premium.

The Committee appointed to award the premium of \$50 for the best tract on the *obligations involved in a profession of the Religion of Christ, to make efforts and sacrifices for the salvation of men, and the manner in which they must be discharged to evince a real union with Christ*, announce, that at a meeting held on the 30th July, twenty-two tracts having been received and examined, it was unanimously agreed, that though some of them possess considerable excellence, not one is of sufficient merit to be recommended for publication. The committee would have made an earlier decision had it not been that residing in different cities, they could not, consistently with other duties, come sooner together.

### *Extension of the time and Increase of the Premium.*

The Committee are authorised by the gentleman who offered the premium, to announce that, for the purpose of obtaining a Tract of high excellence, he increases the premium to \$250, and extends the time for the reception of Manuscripts to the 1st of December 1831. The subject of the desired Tract will henceforth be considered as expressed in the following words: "*The manner in which Christians should show the spirit of their Master, in efforts to promote the conversion of the world.*" The manuscripts should be each accompanied by a sealed envelope, containing the name of the writer. They may be addressed to Wm. A. Hallock, 144 Nassau street, New-York, or committed to the care of the Rev. Joel T. Benedict, corner of Fourth and Arch Streets, Philadelphia, or of Mr. A. Russell, No. 25, Cornhill, Boston.

The object of the gentleman proposing the premium is, to have a Tract which shall present a test of Christian character; showing what manner of spirit a professor of the mind of Christ is bound to possess in relation to the spread of the gospel, and how such a spirit will show itself in efforts and sacrifices for the conversion of the world. *Particularly as to the manner in which this spirit should be manifested in efforts and sacrifices, is indispensable.* It is hoped that the eminent importance of the subject and the great good to be effected by a Tract of superior merit, will engage the attention of the best writers among the Christians of this country.

CHAS. P. McILVANE, *Chairman of the Com.*

We cannot better express our sense of the importance that this subject should engage the attention of able Evangelical writers, than by inserting the following notice from the Chairman of the Examining Committee, addressed to the Editors of the New-York Observer.

"I request permission to call the attention of the readers of the Observer to the offer of \$250 for the best Tract on "*the manner in which Christians should show the spirit of their Master in efforts to promote the conversion of the world.*" The desire to obtain a suitable Tract on this subject is based upon the belief that much more light is needed to make professors of religion generally aware of the obligation they are all under to live for the promotion of the gospel in the world; making it their daily business to bring all their influence and means to concentrate in this work. It is believed that the meaning and solemn application to the whole life, character and effort of a professor of religion, of such passages as: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirits, which are God's"—"Present your bodies a living sacrifice"—"Let this mind be in you which was also in Christ Jesus"—"If any man have not the spirit of Christ he is none of his,"

&c. are very little understood, and much less felt and obeyed in the churches. A Tract, in the spirit of these declarations, showing plainly what manner of man a Christian should be in reference to the conversion of the world; urging, on scripture grounds, the duty of effort and self-denial and sacrifice for this cause in all Christians, whatever their station or means; entering into particulars as to the way in which the right spirit will manifest itself, and should, in general circumstances, employ itself in adaptation to the character and movements of the present day; such a Tract, written in a style appropriate to general use, so that it might be presented to every professor of religion, and especially to such persons as are just making a profession of obedience to Christ, is an acquisition exceedingly to be desired, and would probably be blessed greatly to the promotion of the gospel. Will not some principal men in literary and spiritual furniture, be induced to employ their force upon this object?

C. P. MILVANE, *Chairman of the Committee.*

### CHRISTIAN ALMANAC FOR 1832.

This work is already printed in *eighteen distinct editions*, adapted to the Meridian and Latitude of the same number of our principal cities and towns. A list of Agents from whom the respective editions may be obtained, will be found on page 2 of the cover of this number of the Magazine

### \$10 FROM A YOUNG LADY FOR TRACTS IN GREECE.

As a portion of the yearly allowance granted by a kind parent, the undersigned requests your acceptance of the enclosed \$10, to aid in the distribution of Tracts in Greece; and she prays that, humble as is the offering, the God of Missions will accompany it with his blessing.

A Father, who has presented to the American Tract Society his second *annual donation* of \$5, on the recurrence of the *birth-day* of a son, recommends the general adoption of a similar system of stated donations.

### RECEIPTS

#### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending September 15, 1831.*

#### FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
MASS.—Boston, Amer. Tract Soc. J. Tappan Esq. Tr.	960 00	
Hadley, Eliha Dickinson, Tr.	1 18	5 76
New Marlborough, (South Soc.) Dea. G. Canfield, Tr.	11 00	82
North Adams, Dea. Eli Northam, Tr.	37 34	
Northampton, J. P. Williston, Ag.		18 00
Pittsfield, Fem. Miss Amelia Danforth, Ag.	17 00	1 00
Springfield, Henry Kirkham, Tr.	150 00	
CONN.—Hartford, Conn. Branch, Charles Hooper, Sec.	8 86	8 69
Lyme, (First Society,) Oliver J. Lay, Sec.	20 00	
New Haven, J. L. Cross, Ag.	1 74	
Norwalk, S. J. Frost, Tr.		

# RECEIPTS.

Sharon, Charles F. Sedgwick, Sec.	7 33	
NEW-YORK.—Bedford, Fem. Mrs. Susan S. Nichols, Sec.	5 77	
Colchester, Del. Co., E. Downs, Sec.	19 40	
Columbia in Walton, Del. Co. Darius Seely, Sec.	4 32	
Harlaem, Fem. Miss Letitia Doughty, Tr.	1 35	
Hunter, Greene Co., William W. Edwards, Pres.	10 00	
Middle District, Suffolk Co. Selden Herrick, Ag.	2 00	
New Rochelle, Fem. Miss Sophia Brewster, Sec.	2 40	
New Windsor, Silas Corwin, Tr.	1 87	
New York City, St. Geo. Church, Fem. Miss Ann Dominick, Tr.	3 52	
Plattsburg, William Weed, Ag.	32 53	
Richmond, Stat. Isl. Fem. Mrs. Miller, Tr.	3 73	
Rye, Fem. Ann H. Buckley, Sec.	2 05	
Scotchtown, John McWilliams, Tr.	54	
Sheldon, Genesee Co.,	5 00	
Troy, Charles Lyman, Tr.	50 00	
Utica, Edward Vernon, Sec.	50 00	
NEW JERSEY.—Bloomfield, Robert R. Kellogg, Sec.	6 40	
Caldwell, Jonathan Provost, Tr.	8 80	
Greenwich, Juv. Fem. Margaret McMurtree, Sec.	1 25	
Hardwick Cong. Warren Co., Fem. Miss Sarah M. Roy, Tr.	4 00	
Newark, A. Woodruff, Tr.	26 66	
Oxford Fem, Mrs. S. Shazard, Tr.	75	
Paterson, Henry VanHouten, Tr.	3 60	
Princeton, Fem. Miss F. W. Morford, Tr.	3 00	
Somerville, Fem. Ann H. Griffith, Tr.	7 50	
Westfield, Fem. Miss Mary Pierson, Sec.	3 69	
Woodbridge, Fem. H. B. Barton, Sec.	48	
MARYLAND.—Worcester Co. Fem. Mary Campbell, Sec.	10 00	
VIRGINIA.—Farmville, John Rice, Tr.	15 20	4 65
LOU.—New Orleans Board of Agency, Wm. W. Caldwell, Tr.	115 39	
KENTUCKY.—Danville, Michael G. Youce, Ag.	50 00	
Lexington, L. Stephens, Ag.	158 62	
MICH. TER.—Tecumseh, Fem. Miss Emeline Holbrook, Sec.	10 00	3 44
UP. CANADA.—Brockville, Fem. Mrs. Phleas Smart, Sec.	20 00	
SOCIETIES NOT AUXILIARY.		
VERMONT.—Poultney, Jonathan R. Wheeler, Tr.		3 50
NEW-YORK.—Albany, N. York State Temperance Soc.	25 00	
N. JER.—Paterson, in 2d Ref. Dutch Ch. Ralph Doremus, Tr.	1 50	
LOUISIANA.—New Orleans, Female,		40 00
Tracts sold at the Depository to individuals, (including \$50 for use of room, and \$29, 79 received by an Agent of the Soc. for commission on Books sold, and for writing.		
	294 76	
<i>Members for Life.</i>		
MASS.—Reading, Rev. Jared Reed,		2 50
by Ladies of his Soc. \$20 00		
PENN.—Watsburg, Rev. Absalom		
McCready, by Fem. Ben. Soc.		2 12
(in full, \$20.) 10 00		
KEN.—Danville, Rev. Joseph Hu-		
ber, by himself, (in part of \$20.) 12 00		
<i>Annual Directress.</i>		
NEW-YORK.—New-York City, Mrs.		
Murray, 5 00		
<i>Annual Member.</i>		
NEW-YORK.—New-York City, Will-		
iam W. Jackson, 2 00		
<i>Other Donations.</i>		
VERMONT.—Kingston, Solomon		
Burnham, Jun. 1 00		
CONN.—Coventry, G. Page, 1 80		
New Canaan, Mrs. Rachel Weed, 1 00		
Plymouth, Andrew Stoughton,		2 50
NEW-YORK.—Merideth, Rev.		
William Fisher,		2 12
New-York-City, Anonymous, for		
Foreign Distribution 5 00		
PENN.—Philadelphia, Robert Rale-		
ton, for Foreign distribution, 20 00		
Geo.—Savannah, Geo. W. Coe, Esq. 10 00		
" Mrs. McQueen, by W. C. Wal-		
lace, 15 00		
LOU.—New Orleans, Sea Captains, 2 00		
The above list contains donations—		
For Tracts for foreign countries, \$25 00		
Whole amount of donations, \$193 88		
Received for Tracts sold, 2,175 53		
Total,		\$2,369 41

*Correction.*—The \$50, acknowledged in the July Magazine as received from H. Page, N. Y. for a premium Tract, should have been from H. P. of N. Y. and A. K. of Ohio.

# THE AMERICAN Tract Magazine.

VOL. VI.

NOVEMBER, 1831.

NO. 11.

## SKETCH OF THE ORIGIN AND CHARACTER OF THE PRINCIPAL SERIES OF TRACTS OF THE AMERICAN TRACT SOCIETY.

**NOTE.**—The figures following the title of each Tract show the number of pages it contains, counting the covers of the Tracts of 8 pages and over as 4 pages each.—(L.) signifies that the Tract is reprinted from the publications of the Religious Tract Society in London.—(p) signifies that funds have been contributed for keeping the Tract in perpetual circulation.—The name following the title is that of the writer of the Tract. Where the initials only are inserted, they are the real initials of the writer's name, which the Committee have not considered themselves at liberty to publish entire.

**IS A REQUEST.**—Persons having authentic information relative to the origin of the Society's Tracts, which is not embodied in this Sketch, are respectfully requested to communicate it to WILLIAM A. HALLOCK, Corresponding Secretary of the Society, New-York, to be used in such manner as they shall direct; and also to furnish data for the correction of any errors discovered, which the most vigilant attention in the preparation of the list may not have been sufficient entirely to avoid.

1. Address of the Executive Committee of the American Tract Society, 28. Rev. Gardiner Spring, D. D. New-York. Issued June, 1825, immediately after the formation of the Society; signed by the Rev. Drs. Milnor, Spring, Knox, and Edwards, and Rev. Messrs. Sommers and Summerfield. Showing the principles on which the Society was formed, by a union of persons of different religious denominations, and the excellence of the Tract

System; with Narratives of the usefulness of Tracts.

2. Work of the Holy Spirit, 20. (L.) Rev. Robert Hall, A. M., Bristol, England. Ably showing the means by which we may hope to enjoy His blessed influences.

3. Friendly Visit to the House of Mourning, 36. (L.) Rev. Richard Cecil, London. Rich, serious and tender, directing the afflicted to the true sources of consolation and spiritual improvement.

4. Without Holiness no Man shall see the Lord, 4. A pungent, awakening appeal.

5. The Warning Voice, 12. (L.) Rev. Robert Stevenson, late of Castle Heddingham, Eng. Powerfully portraying to the impatient their danger, and way of escape through Christ.

6. Traveler and Yourself, 4. (L.) Rev. George Burder, London. A serious, familiar dialogue with one expecting salvation without the New Birth.

7. The Happy Negro, 12. (L.) The late Ambrose Serle, Esq. Eng. An affecting conversation between an English gentleman and a pious American negro.

8. On the Lord's Day, 4. (L.) Rev. George Burder, London. A short, affectionate plea for the Sabbath.

9. The Dairyman's Daughter. An authentic Narrative. Abridged, 32. (L.) Rev. Legh Richmond, late Rector of Turvey, Eng. Illustrating, with unparalleled beauty and interest, the triumphs of Divine grace. Written while the author was Curate of Brading Parish, in the Isle of Wight, between the years 1798 and 1804. First published in the "Christian Guardian," then as a Tract, and in 1814 issued with the Young Cottager and the African Servant in one volume, entitled "The Annals of the Poor." Rev. T. S. Grimshawe, author of the Life of Rev. Mr. Richmond, in chapter 10, substantiates these Tracts as being narratives of facts. The testimony of a friend is adduced, who had collated the letters of the Dairyman's Daughter with the original, and found them unchanged in any essential particular. The Rev. Dr. Milnor, chairman of the Committee of the American Tract Society, in 1830, visited the cottage where the Dairyman's Daughter died; saw her brother and her Bible; and followed the path in which her funeral procession went, to her grave, in Arrotton churchyard, where a neat monument has been erected by Christian friends, as a tribute to her memory. He saw the cliff where Rev. Mr. Richmond held his interesting conversation with the "African Servant;" went to the grave of the "Young Cottager," in Brading churchyard; and with these three Tracts in his hand, visited most of the scenery therein described, and found it delineated with inimitable accuracy and beauty. See extract from Dr. Milnor's Journal, American Tract Magazine, Jan. 1831. Each of these Tracts has been published by the London Religious Tract Society. In

the American Society's edition of each, the descriptive parts are much abridged. See also Rev. Mr. Tyerman's testimony to the authenticity of No. 9, in Tract No. 80.

10. Shepherd of Salisbury Plain, 28. Mrs. Hannah More. Illustrating the excellence of Christian character in the humblest poverty. It is one of the "Cheap Repository Tracts," published by Mrs. More and others at the close of the last century. Of this Tract Mrs. More said to a friend, that she believed it had been the most useful of all her publications. The subject of the Narrative is David Saunders, of West Lavington, England, who was born in 1717, and died Sept. 1796. A tombstone was erected to his memory, in 1829 by the Vicar of the parish where he lived and died. The gentleman mentioned in the Tract was Sir James Stonehouse, who much assisted the Shepherd in his poverty. The Rev. George Bourne, of New-York, was acquainted with the Shepherd, when 72 years of age. In 1829 Mr. Henry Caswell, of Eng. visited the cottage where he lived, and had a very interesting interview with the youngest son of the Shepherd, who substantiated all the principal facts contained in the Tract. See Am. Tract Magazine, Oct. 1827 and Dec. 1829.

11. 'Tis all for the Best, 20. From the "Cheap Repository." See No. 10. A pleasing narrative, inculcating a cheerful and entire submission to the dispensations of Providence.

12. Profane Swearing, 4. (L.) Rev. Dr. Newman and Rev. George Burder, Eng. The evil of profane swearing illustrated by a few anecdotes, and briefly enforced by argument.

13. To the Spectator of a Funeral, 4. (L.) Rev. Dr. Newman, England. Showing how the funeral scene should be improved.

14. The Poor Villager, 12. (L.) An authentic History. Ascribed to Rev. John Griffin, Portsea, Eng. Showing the power and efficacy of Evangelical religion, contrasted with a cold formality.

15. The Progress of Sin, 12. (L.) Rev. Andrew Fuller, late of Kettering, Eng. Considerations showing the tendency to progression in iniquity, with an illustration, by Dr. Witherspoon, of the steps in the downward course.

16. Pious Resolutions, 4. From the London Christian Observer, 1802. Evidently made by one ripening in the Christian course, for the guidance of his spiritual life and conduct.

- 17.** Parley the Porter, 16. From the "Cheap Repository." See No. 10. An interesting allegory, showing the necessity of a steadfast resistance to the very beginnings of temptation.
- 18.** On Family Worship, 16. (L.) Rev. Philip Doddridge, D. D. A very serious, moving, and almost resistless appeal.
- 19.** Dialogues between a Minister and a Parishioner, 24. (L.) Rev. Thomas Vivian, late Vicar of Cornwood, England. Showing the necessity of regeneration in order to salvation.
- 20.** "Remember the Sabbath Day to keep it holy," 4. A brief and excellent appeal for the Sabbath. With the testimony of Judge Hale.
- 21.** A Closet Companion, 12. Serious directions for self-examination, and questions concerning faith and its fruits.
- 22.** Repentance and Happy Death of the Earl of Rochester, 12. (L.) Abstracted from Bishop Burnet's Reflections, by Rev. J. Burder. Showing the triumphs of Divine grace in the conversion of an Atheist notoriously immoral.
- 23.** God a Refuge, 12. Rev. Moses Stuart, Prof. Theol. Sem. Andover. Tenderly portraying the necessity and the perfection of this Refuge.
- 24.** On Keeping the Heart, 16. (L.) Rev. John Flavel. Seriously exhibiting the importance of this work, and the method of its performance.
- 25.** Effects of Ardent Spirits, 12. Benjamin Rush, M. D. late of Philadelphia. Extracted from his "Inquiry into the Effects of Ardent Spirits on the human Body and Mind."
- 26.** Sin no Trifle, 4. (L.) Rev. Dr. Newman, Eng. The great folly and danger of making light of sin.
- 27.** Parental Duties, 16. (L.) Rev. J. Townsend, late of Bermondsey, and Rev. Dr. Newman, England. Urging the importance and best methods of imparting religious instruction to children.
- 28.** Instruction of Rising Generation, 20. (L.) Rev. Mr. Bogue, late of Gosport, Eng. Showing the necessity and best methods of universally diffusing the means of religious knowledge.
- 29.** To Children and Youth on Prayer, 12. Rev. Isaac Watts, D. D. Eng. Considerations to induce prayer, and advice as to the mode of its performance.
- 30.** Benevolence of God, 16. Particularly as displayed in the work of Redemption. From the "Evangelical Rambler," a series of Tracts published in London, and ascribed to Rev. Timothy East, of Birmingham, commencing in 1822; in the advertisement to which it was the pledge of the author, that "truth should form the basis of every narrative, and of every scene of description."
- 31.** Divine Songs for Children, 24. (L.) Rev. Isaac Watts, D. D. England. Inimitable in their simplicity and adaptation for the use of Children.
- 32.** Day of Judgment, 16. Rev. Archibald Alexander, D. D., Prof. Theol. Sem. Princeton, New Jersey. A moving, practical presentation of the solemnities of that day.
- 33.** Redemption, 36. Joseph John Gurney, Norwich, Eng. Member of the Society of Friends. Containing an able argument for the authenticity of the Bible, and a clear elucidation of the doctrine of Redemption.
- 34.** A Sabbath at Home, 16. From the "Evangelical Rambler." See No. 30. The meditations of a Christian detained from public worship, embracing Bishop Horne's commentary on the 84th Psalm.
- 35.** The Widow's Son, 24. From the "Evangelical Rambler." See No. 30. A narrative, showing the progress of a young man, religiously educated, in his career of dissipation and vice, and the power of grace in reclaiming him.
- 36.** The Village Funeral, 16. From the "Evangelical Rambler." See No. 30. A narrative of the decline, death, and burial of a pious wife and mother, with the reflections occasioned by the scene.
- 37.** The Sabbath a Blessing to Mankind, 20. Rev. Gardiner Spring, D. D. Originally addressed to the citizens of New York. Showing the advantages attendant on the observance of the Sabbath.
- 38.** Dinah Doudney, 24. Rev. John Griffin, Portsea, Eng. A simple and affecting narrative, illustrating the excellence of early piety. Mr. Tappan, who was acquainted with the family of Dinah, and the author of this Tract and No. 109, states that they are accurate narratives of facts.
- 39.** Duties of Children, 16. Ably presenting the obligations of children to their parents, and showing in what manner they should be discharged.

- 40.** Address to Young Christians, 12. (L.) Pointing out the means of spiritual improvement and growth in grace.
- 41.** Persuasive to Public Worship, 12. (L.) Rev. George Burder, London, Faithfully and tenderly presenting the reasons for the duty.
- 42.** Importance of Speaking Truth, 12. (L.) The enormity of the sin of Lying, the temptations to it, and the means of guarding against them.
- 43.** On Temperance, 4. Condensed from a Tract, (L.) with this title, presenting the testimony of able Physicians on the effects of Intemperance in the use of Food, and from a Tract on the effects of Strong Drink, entitled "Reason's Plea for Temperance, by a layman of the last century."
- 44.** Address to Youth, 16. Rev. Daniel Dana, D. D. Newburyport, Mass. Founded on the text, "My son, give me thy heart," and showing the claims of God on all, and especially the young, to give their hearts to him.
- 45.** The Christian Atonement, 16. (L.) From the Edinburgh Rel. Tr. Soc. Ascribed to Rev. Dr. Campbell, of Edinburgh. A very rich, scriptural and practical presentation of the doctrine.
- 46.** Subjects for Consideration, 12. (L.) From Reynolds's Compassionate Address. Holding distinctly to view the great subjects pertaining to our relations to God and eternity.
- 47.** To the Afflicted, 12. (L.) Rev. Dr. Newman, Eng. How afflictions should be improved, that they may become our richest blessings.
- 48.** To the Aged, 12. (L.) Rev. John Townsend, late of Bermondsey, Eng. A serious and affectionate address, adapted both to the penitent and impenitent.
- 49.** Life of Rev. John Cowper, 20. (L.) By his brother, William Cowper, Esq. Author of "The Task," with a brief memoir of the writer. An affecting narrative of his conversion, after preaching ten years without having at heart any saving knowledge of Christ. Transcribed and published by Rev. John Newton.
- 50.** The Swearer's Prayer, 4. (L.) William Rust, Esq. late of Hull, Eng. A terrific and heart-rending appeal to the profane, which has been blessed without a parallel.
- 51.** Preservative against the Sins and Follies of Youth, 24. Rev. Isaac Watts, D. D. Eng. A familiar Catechism on sins against God, our neighbor and ourselves, and on the frailties and follies of youth, with the author's Minor Catechisms for children under six or seven years old. Recommended by the Committee to parents and teachers, as the basis of their daily instructions to their children and pupils.
- 52.** Letter from an Aged Mother to her Only Son, 4. Both of New England. A serious and earnest appeal from an aged and pious mother, about to leave the world, to an ungodly son.
- 53.** The African Servant. An Authentic Narrative, 20. (L.) Rev. Leigh Richmond. See No. 9. Illustrating with unparalleled sweetness and beauty the adaptation of the Gospel to the humblest mind, and the triumphs of grace in transforming the character of the poor African.
- 54.** Solemn Inquiries and Counsel to Careless Sinners, 4. (L.)
- 55.** The Well Spent Day, 16. From Doddridge's "Rise and Progress," Showing by what methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured.
- 56.** Blind Ellen, 12. (L.) An Authentic Narrative, by an English Lady. See Proceedings 1st 20 years, Lon. Tr. Soc. p. 103. Exemplifying the power and excellence of the Gospel, in the frugality, industry, cheerfulness, submission and gratitude to God of an aged Christian, blind, and in abject poverty.
- 57.** Duties to Relatives, 12. (L.) Rev. Mr. Bennett, of Romsey, Eng. Motives for seeking the conversion of impenitent relatives, and the means to be used.
- 58.** Elizabeth Loveless, 12. (L.) By some attributed to Hannah More. A simple narrative of the industry, economy, patience, and filial love, exemplified by a daughter put out to service, and the smiles of Providence on her endeavors.
- 59.** To Mourners, 40. Rev. John Flavel, Eng. Admirably adapted to administer consolation: showing how far grief may be indulged; when it becomes immoderate; dissuading from its excess; tenderly refuting the mourner's pleas; and pointing out the remedy for excessive grief.
- 60.** Growth in Grace, 16. Rev. Thomas Goodwin, D. D. Eng. Showing with much discrimination what are not, and what are, evidences of growth in grace.

- 61.** On Purifying the Heart, 16. Rev. Thomas Goodwin D. D., England. The means by which God purifies his children, and the evidences a Christian may have, that God is, or is not, purifying his heart.
- 62.** Twenty-two Reasons for not being a Roman Catholic, 28. Each of them substantiated by an appeal both to the Received and to the Douay, or Roman Catholic Version; the proof passages being presented in parallel columns, with appropriate remarks. From the Dublin edition.
- 63.** The Cottager's Wife, 28. By a Clergyman of the Church of England. From the London Christian Observer, for 1813. A delightful narrative of the decline and death of a devout servant of Christ in very humble poverty.
- 64.** The Interpreter's House, 12. (L.) Extracted from "Bunyan's Pilgrim's Progress." Containing various instructions as from the Holy Spirit, to guide the Christian in his pilgrimage to a better country.
- 65.** To a Youth at School, 4. (L.) Rev. Dr. Newman and Rev. Joseph Hughes, England. Directions as to moral conduct, and persuasives to early piety.
- 66.** On Spiritual Declension, 20. Rev. Charles P. McIlvaine, Brooklyn, New-York. Showing in a moving manner the symptoms of spiritual decline among the members of a church, and the causes by which it is induced.
- 67.** To a Married Couple, 32. Rev. James Bean, A. M. England. A very valuable treatise, proper to be presented to every married couple; showing the dangers to which they are exposed, their relative duties, and the influence of true religion on their own happiness and that of their household.
- 68.** Poor Joseph, 4. (L.) Rev. Dr. Calamy, London. A narrative of the conversion of an individual of the humblest capacity, through the simple story that "Jesus Christ came into the world to save sinners."
- 69.** Religion of the Closet, 20. Rev. James Bennett, D. D., President of Rotherham College, Eng. A most valuable treatise, describing the various duties of secret devotion, the manner in which they should be discharged, and the motives for their performance.
- 70.** Doctrines and Duties, in language of the Bible, 24. (L.) Extracts from the Bible, substantiating the prominent doctrines and duties of Christianity.
- 71.** The Bible above all Price, 20. Rev. Edward Payson, D. D., late of Portland, Maine. An admirable Tract, showing the excellence of the Bible, viewed as a human composition, and as a revelation from God.
- 72.** Sixteen Short Sermons, 24. (L.) Rev. Mr. Biddulph, Bristol, Eng. Very serious and pointed, on the principal doctrines of religion, clearly unfolding the way of salvation through a Redeemer.
- 73.** Fashionable Amusements, 16. Prepared by Rev. E. W. Baldwin, of New-York, and revised by Leonard Woods, D. D., Andover. The arguments in favor of such amusements met, and their inconsistency with our best good in this world, and with the Bible, portrayed.
- 74.** Great Effects Result from Little Causes, 16. Rev. Ebenezer Porter, D. D., President Theol. Sem., Andover. Beautifully illustrated by facts in sacred and profane history, and applied to the responsibilities of common life, and our duty and encouragements to labor for the conversion of the world.
- 75.** Life of William Kelly, 20. (L.) Rev. Hugh Stowell, of the Isle of Man, Eng. An authentic narrative of a poor native of that island, who at 30 was an habitual drunkard, but became a new man, and for the last 40 years of his life delightfully exemplified the Christian character.
- 76.** To-Day, 12. (L.) William Rust, Esq., late of Hull, Eng. An alarming appeal, urging the impenitent immediately to surrender themselves to Christ.
- 77.** History of a Bible, 16. Ascribed to Rev. J. W. Cunningham, author of the Velvet Cushion. In the form of an auto-biography, describing, with singular vivacity, the happy influence of a Bible on the members of different families into which it gained admission.
- 78.** Abigail Hutchinson, 12. By President Edwards. A particular narrative of the religious exercises of a young woman, hopefully converted under the author's ministry, in the great revival of religion in New England about the year 1740, with the history of her subsequent life and death.
- 79.** The Young Cottager, 40. (L.) (P) Rev. Leigh Richmond See No. 2. An



incomparably beautiful delineation of the influence of early piety, in the history of the conversion, religious experience, and death of a child of very humble parentage, whom the lamented author considered his first-born spiritual child in the ministry of the Gospel.

**80.** The Danger of Delay, 16. (L.) Rev. John Campbell, D. D., Edinburgh. Seriously and forcibly urging the folly and guilt of procrastination in the great concerns of the soul.

**81.** The Seaman's Spy-Glass, 20. (L.) Rev. R. Marks, Great Missenden, Eng., formerly a Lieutenant in the Royal Navy. The various incidents of a voyage at sea strikingly delineated and improved as a means of spiritual instruction.

**82.** Sin and Danger of Despising a Preached Gospel, 12. Re-written by Rev. James Milnor, D. D., New-York, from an old author. The various ways in which this sin may be committed, its malignity, and fatal consequences.

**83.** Eliza Cunningham, 20. (L.) Rev. John Newton, late Rector of St. Mary Woolnoth, London. A narrative of facts, relating, with the author's characteristic simplicity, tenderness, and vivacity, the history of the religious exercises, decline and death of a very dear adopted daughter.

**84.** On the Lord's Supper, 28. Rev. Henry Grove, Eng. A scriptural treatise, showing the design of the Lord's Supper, how the death of Christ is to be viewed in it, the benefits to be derived from it, and the obligations to observe it.

**85.** Watchmaker and his Family, 20. (L.) This Tract, the Two Old Men, No 136, and the Swiss Peasant, No 181, were translated from the French of Rev. Cesar Malan, of Geneva, for the Religious Tract Society, London, who have "sufficient evidence that they are founded on facts, and essentially correct representations of what actually occurred."—An entertaining narrative, showing how scrupulously the Watchmaker observed the Sabbath when almost compelled to its violation; his exemplary Christian deportment in his family; with the history of his early life and conversion.

**86.** To a Person recovered from Sickness, 4. A serious address to an impenitent individual whose attention has been arrested by dangerous sickness.

**87.** Conversation in a Boat, between two Seamen, 28. (L.) Rev. R. Marks,

Great Missenden, Eng., formerly a Lieutenant in the Royal Navy. Sustained throughout with interest, in a Sailor's style; one of them, who is an intelligent Christian, gradually unfolding to his thoughtless companion the truth of salvation by Jesus Christ.

**88.** The Shipmate, 24. (L.) A Supplement to No. 87, by the same Author, and in the same style, in which it appears that the conversation of the former Tract and other means, had been blessed in the conversion of the thoughtless Sailor, and that he was made the instrument of mercy to another Sailor, whose vices had sunk him to the depths of want and infamy.

**89.** The Dairyman, 28. Rev. D. Tyerman, Newport, Isle of Wight, Eng., late a member of the Missionary Delegation to the South Seas. A narrative of the father of the "Dairyman's Daughter;" (See No. 9.) who, till he was 70, was a moralist; was then hopefully converted, chiefly through the pious instructions and example of his daughter; and died, aged 83, enjoying the consolations of evangelical religion.

**90.** A Word in Season, 12. A serious and alarming address to the impenitent.

**91.** Christian in view of Death, 12. Richard Pearsall. Describing the foretastes of heaven imparted to him in an hour when he considered death immediately at hand.

**92.** The Praying African, 4. An Authentic Narrative. See edition of the Am. Tract Society, Boston. Showing the humble and ardent piety of a female Negro Servant.

**93.** The Great Question Answered, 20. (L.) (p) Rev. Andrew Fuller, late of Kettering, Eng. An inestimable treatise, in answer to the inquiry, "What must I do to be saved?" Showing man's need of salvation; the provision made for him by Christ, and his duty to embrace it; with warnings against fatal errors to which the inquiring sinner is exposed.

**94.** History of Mrs. Tooley, an impenitent Christian Lady in London, 12. Formerly published by the London Religious Tract Society. Narrating a pleasing incident in her childhood; her fashionable life, and subsequent conversion through the reading the New Testament.

**95.** Now or Never, 20. Abstracted from a treatise of Rev. Richard Baxter. An alarming and forcible appeal, urging an immediate surrender of the heart to Christ.

**96.** *The Sailor's Friend*, 12. A serious address to Seamen on the danger of losing the soul, and the way of salvation by Christ.

**97.** Parting address to a Sabbath-School Child, 12. (L.) Rev. Dr. Newman, Eng. Urging him to consider what he has been taught; what is expected of him; and his prospects for this life and that to come.

**98.** *The New Birth*, 16. An able, practical treatise on the nature of Regeneration, its evidences, and its fruits.

**99.** *Sanctified Afflictions*, 20. The benefits to be derived from afflictions, and the evidences that they are really sanctified to us.

**100.** Advice from a Master to his Apprentice, 12. (L.) Valuable counsel and cautions to guide a young man, when closing his apprenticeship and entering on life for himself.

**101.** *True Believer Bountiful*, 16. Rev. Daniel A. Clark. A Premium Tract. Urging, from the most weighty considerations, the duty of professors of religion to consecrate their property to the spread of the Gospel.

**102.** *Saturday Night*, 16. (L.) Rev. J. Haslock, Kentish Town, Eng. A Dialogue, in very familiar style, between two laboring men, on receiving their wages on Saturday evening; containing a pleasing argument for keeping holy the Lord's Day.

**103.** *Every Man the Friend or Enemy of Christ*, 12. An alarming appeal, showing what it is to be for Christ, and what to be against him, and that there is no middle ground.

**104.** *Anecdotes, illustrating the Usefulness of Tracts*, 32. Comprising a great variety of interesting incidents, communicated from unquestionable sources.

**105.** *Happy Waterman*, 12. (L.) From the "Cheap Repository." See No. 10.—A narrative of the rigid economy and strict integrity of a poor waterman and his family, and the smiles of Providence upon them.

**106.** *Pause and Think, Am I a Christian?* 28. Rev. Joseph Alleine, Eng.—From his "Alarm to Unconverted Sinners." A most awakening treatise, showing the nature, necessity, and evidences of saving conversion, and the marks and misery of the unconverted, with motives to the immediate reception of Christ and his salvation.

**107.** *Little Henry and his Bearer*, 36. Mrs. Sherwood, Eng. An entertaining narrative of a child left an orphan in India; the course of instruction imparted to him from the Bible by a pious friend, and blessed to his conversion; his efforts to enlighten and save his Hindoo Bearer; and his early death.

**108.** *True Prophecies*, 16. (L.) The late W. Shrubsole, Esq. Eng. Describing the votary of vice, the Sabbath-breaker, the formalist, the contemner of religion, &c. and foretelling the ends to which their various courses, persevered in, will lead.

**109.** *James Covey*, 4. (L.) Rev. John Griffin, Portsea, Eng. See No. 38. An authentic and striking narrative of the conversion of a vile blaspheming sailor.

**110.** *To the Sick, who are without Hope in Christ*, 4. (L.) An earnest expostulation, urging an acceptance of the terms of mercy through a Redeemer.

**111.** *Sinner directed to the Savior*, 12. (L.) Rev. John Flavel, Eng. Showing the all-sufficiency of Christ as a Savior, and tenderly persuading the sinner to "Behold the Lamb of God," that he may live. With "a Specimen of Welch Preaching."

**112.** *Peter and John Hay*, 16. From the "Drunkard's Looking Glass," by M. L. Weems, author of the *Life of Washington*; communicated to him by Col. Thomas Taylor, father of Col. Taylor, of United States Senate. A narrative showing the blight of intemperance on the fairest earthly prospects, and the Drunkard's miserable end.

**113.** *Questions and Counsel*, 4. Rev. Ashbel Green, D. D. late President of Nassau Hall, Princeton, N. Jersey. Brief and Scriptural directions "for those who hope a work of saving grace has been wrought upon their hearts."

**114.** *Serious Thoughts on Eternity*, 12. (L.) From the Treatise of Rev. Job Orton. An alarming, pungent appeal.

**115.** *Decay of Spiritual Affections*, 12. Rev. John Owen, D. D. Describing this state in a professed follower of Christ, its danger, and its remedy.

**116.** *Sabbath Occupations*, 16. (L.) The late Rev. Hans Hamilton, England. The anecdotes in the middle from a Tract of the American Tract Society, Boston, by Rev. J. Edwards, D. D. Meeting the excuses urged for the violation of the day; relating numerous instances of the

sudden death and miserable end of Sabbath-breakers, with directions for the right improvement of the day.

**117.** Important Questions, with answers from the Bible, 16. (L.) Rev. J. Townsend and Rev. J. Bull, Newport, Pagnell, Eng. Embracing a series of practical questions pertaining to the salvation of the soul, and the great truths and doctrines of the Gospel.

**118.** Friendly Conversation, 4. (L.) Rev. Mr. McLean, Eng. Answering the inquiries, "What are you? What ought you to be? What must you be, in order to be saved?"

**119.** A Strange Thing, 16. Rev. Jacob Ide, Medway, Mass. Showing that if the doctrine of Universal Salvation be true, it is "Strange" that the apostles manifested so much solicitude, used such language, awakened so much alarm, and excited so much opposition, and that God treats his creatures as he does in this world.

**120.** Heaven Lost, 30. From Baxter's Saint's Rest. Showing, in a most awakening manner, what the ungodly lose in this world, and what they shall lose in eternity.

**121.** On the Lord's Prayer, 12. (L.) From the Village Sermons of Rev. Geo. Barber, London. Explaining the import of the several petitions in the Lord's Prayer.

**122.** The Criminal Court, 12. (L.) The late Robert Steven, Esq. London. The scenes of a Criminal Court made the occasion of contemplating the solemnities of the Day of Judgment.

**123.** Leslie's Method with the Deists, 24. (L.) Condensed by the Rev. Francis Wrangham, Eng. An unanswerable argument for the truth of Christianity; laying down in-lubitable marks of the truth of matters of fact in general, and showing that these are applicable to the matters of fact of the Bible, and to those related of no other religion.

**124.** A Traveller's Farewell, 4. (L.) Rev. Mr. H —, Eng. Inquiring whether he shall meet the reader in heaven, or hell; and urging with great seriousness the importance of a preparation for death.

**125.** Fatal Effects of Ardent Spirits, 32. Rev. E. Porter, D. D. Pres. Theo. Sem. Andover. Its effects upon industry, health, property, reason, social life, and the general character; with an appeal to the various classes of the community to withstand its ruinous influence. Enforced

by a resistless array of "Stabbing Facts."

**126.** Susan Ward, 16. (L.) By an English Lady. A substantially authentic narrative of the conversion of a poor woman in Leicestershire, Eng., who could not read; showing that the want of human learning is no excuse for a rejection of Christ.

**127.** Obligations of a Guardian, 12. (P) Simon Greenleaf, Esq. Portland, Maine. Occasioned by an appropriation of \$100 by "an Old Judge of Probate." [Hon. William Walker, Lenox, Mass.] for perpetuating such a Tract. Urging, from the sanctions of the Bible, the responsibility of Guardians to be faithful to their wards, not only in respect to their property, but their religious education and whole course of life.

**128.** Poor Sarah; or the Indian Woman, 12. Mrs. Phebe H. Brown, Moulton, Mass. An authentic and affecting narrative, beautifully illustrating the influence of the Gospel on a poor Indian woman in Ellington, Con. See Am. Tract Magazine, Nov. 1831.

**129.** The Two Apprentices, 12. (L.) From the Tracts of the "Cottage Library," published in London. A familiar dialogue, showing the excellence and importance of the Scriptures.

**130.** Theatrical Exhibitions, 16. Rev. Samuel Miller, D. D. Prof. Theol. Sem. Princeton, N. J. The unhappy and ruinous consequences of an attendance on the Theatre, both as regards the present and a future life. With a narrative of the conflagration of the Richmond Theatre in 1811.

**131.** Walking by Faith, 20. Rev. Andrew Fuller, Kettering, Eng. A full, plain, and scriptural view of this grace; its application to the various circumstances of life, and its unspeakable importance.

**132.** The Progress of Grace, 30. (L.) Rev. John Newton, London. In which the words "First the blade, then the ear, after that the full corn in the ear," are illustrated as applicable to Christian experience.

**133.** Conversion of Mrs. Eleanor Emerson, 24. From a Narrative by her own pen. Showing the opposition of her heart to the truth, her resistance of the strivings of the Spirit, her mental anguish and despair of God's mercy; and the joy of her final surrender to be wholly the Lord's.

**134.** Future Punishment Endless,

**12.** Rev. Andrew Fuller, Kettering, Eng. Shown by four distinct reasons, fully sustained by the language of the Bible, in its plain and undeniable interpretation.

**135.** Life of Col. James Gardiner, 24. (L.) Abstracted from the Narrative by Rev. Philip Doddridge, D. D. A military officer, and intelligent and accomplished gentleman, who, after a career of fashionable vice and dissipation, was in a surprising manner converted, and became as zealous a servant of Christ as he had been of his pleasures and of the adversary of souls.

**136.** The Two Old Men, 20. (L.)—Rev. Cesar Malan, Geneva. See No. 85. The Author's conversation, in the form of Dialogue, with two aged men; the first a lukewarm formalist, trusting in his own fancied good works; the other an humble, evangelical disciple of Christ: presenting the two characters in contrast.

**137.** The Church Safe, 20. Rev. Daniel A. Clark. Powerfully shown from what God has done and is doing for the church, the stability of his operations, his promises and prophecies.

**138.** Conversion of the World, 24. Rev. Gordon Hall and Rev. Samuel Newell, late American Missionaries to India. Urging, in an awakening manner, the claims of six hundred millions of heathen, and the ability and duty of the churches to send them the Gospel.

**139.** Memoir of Thomas Hogg, 20. From the London Christian Observer. A pleasing narrative of an individual in subject poverty; his contentment and cheerfulness in suffering; his superior qualities of mind; and his consistent and ardent piety.

**140.** The Seaman's Chart, 16. Rev. Edward Payson, D. D. late of Portland, Maine. An address to Seamen, admirably adapted to arrest their attention, and direct them to the Bible as their Chart, and to Christ as their Savior.

**141.** The Sabbath at Sea, or the History of Samuel Newman, 32. A narrative of his conversion through the influence of Bethel Meetings in London; and of his two subsequent voyages, particularly the mode of conducting religious worship on the Sabbath, the burial of a pious sailor, and the Bethel meetings in a foreign port.

**142.** The Last Hours of the Hon. Francis Newport, 20. (L.) From "The Second Spira." "Abridged," says the London Society's edition, (Tract No. 16.)

"from the relation of a personal witness of the facts." See particulars of the history of this Tract in an early volume of the London Gentleman's Magazine. See also Christian Advocate for April and May, 1828.

**143.** On Early Religious Education, 20. Rev. Daniel Huntington, North Bridgewater, Mass. Cautions against the abuses of parental authority, and directions for the conduct of religious education.

**144.** Conversion of President Edwards, 20. From an account of his religious exercises written by himself, and found among his papers at his death; presenting very clear views of the work of Divine grace in the conviction and conversion of a sinner, and his progress in the Christian life.

**145.** On hearing the Word of God, 20. (L.) Rev. Robert Hall, Bristol, Eng. Showing the peculiar honor God has conferred on the preaching of the Gospel as a means of salvation, with extended and impressive directions "how we" should "hear" to receive the richness of the blessing.

**146.** Helps to Self-Examination, 12. A series of plain practical questions for testing the religious character.

**147.** The Gospel Ministry entitled to Support, 24. Rev. James Bennett, D. D., Pres. Rotherham College, Eng. Ably showing the Divine appointment that the Church should support its ministers; and the extent to which this duty should be carried, to promote the highest interests of the church and the conversion of the world.

**148.** The Barren Fig-Tree, 12. A conversation between a Minister and a parishioner, who theoretically acknowledged the reality of religion, but brought forth no fruits meet for repentance.

**149.** Christ Formed in the Soul, the only Foundation of Hope for Eternity, 20. (P.) Rev. Philip Doddridge, D. D. Addressed to the young; showing on what they are liable to build a false confidence, and what it is to have Christ formed in the soul.

**150.** Memoir of William Churchman, 16. Rev. Thomas Bingham, near Overton, Eng. An authentic narrative of the author's conversation with a poor cripple, whose only means of religious knowledge had been his Bible; but who had treasured it in his memory, and acquired

from it surprisingly clear views of Evangelical truth.

**151. Important Discovery, or Temper is Every Thing, 12. (L.)** Rev John Philip, Aberdeen, Scotland. An amusing narrative illustrating the importance of sweetness of temper, both from incidents in human life and from the Bible.

**152. Sin and Danger of Neglecting the Savior, 20. (L.)** Rev. John Owen, D. D. Seriously enforced from the greatness and glory of the work Christ has performed, and the unreasonableness of all the excuses urged for neglecting the offers of his mercy.

**153. End of Time, 16. (L.)** Rev. Isaac Watts, D. D., Eng. Affectionately presenting the importance of improving the period of probation; the rapidity of its flight; the manner in which it is idly consumed; and the happiness of those who are prepared for its end.

**154. Memoir of Dr. Bateman, 16. From a London periodical.** His interesting conversion from infidelity to a joyful hope and assured trust in Christ for salvation, which cheered him in sorrow, and sustained him in death.

**155. On Universalism, 12. Rev. Elihu W. Baldwin, New-York.** A narrative of one Universalist who died in horror, and another, who, believing death near, fled to Christ for mercy, and lived to give evidence of his sincerity; with Scriptural proofs that the future-punishment of the wicked will be endless.

**156. Search the Scriptures, 12. (L.)** Rev. William Marsh, Birmingham, Eng. An interesting and attractive presentation of the excellence of the Bible, as claiming to be searched by all.

**157. Address to Parents on Sabbath Schools, 4. (L.)** From the "Village Tracts," Eng. Affectionately urging parents to commit their children to these nurseries of piety.

**158. Examine your Hopes for Eternity, 12. (L.)** Refuting the various fallacious grounds on which men hope to continue in impenitence and sin, and yet be saved.

**159. Rewards of Drunkenness, 4. (L.)** Presenting, in a manner that cannot but arrest attention, the thousand plagues induced by this vice.

**160. The Two Ends, and the Two Ways, 4. (L.)** Rev. T. K., Eng. The "Ends" are heaven and hell; the

"Ways," the narrow way of life and the broad road to perdition.

**161. To the Keeper of a Turnpike Gate, 12. (L.)** Showing the hindrances to devoted piety attendant on his situation, against which he should guard, and how the common incidents of his life may be improved as instructive religious manitors.

**162. Common Errors, 16. (L.)** By L., Eng. Specifying nine plausible and soul-destroying errors, whereby the impenitent persuade themselves to rest securely while neglecting the concerns of eternity.

**163. History of Thomas Brown, 4. (L.)** Mr M., Eng. An amusing history, in verse, of a Sabbath-breaker induced to attend public worship; listening to the Gospel message, and embracing the Savior.

**164. Bethel, or the Flag Unfurled, 20. Rev. G. C. Smith, of Penzance, Eng.,** formerly a naval officer. A narrative of the establishment of Bethel meetings, for the benefit of Seamen on the river Thames; their rapid progress and unexampled usefulness and success.

**165. True and False Conversions Distinguished, 16. Rev. Seth Williston, Durham, N. Y.** Showing the danger of resting on delusive hopes of acceptance with God; many ways in which men deceive themselves; and the means of determining whether a saving work of grace has been wrought in the heart.

**166. Christ the Only Refuge, 12. (L.)** Rev. James Harvey. Relating a scene of confusion occasioned in a congregation by a sudden alarm; contrasting it with the Day of Judgment, and exhibiting Christ as the only Refuge for sinners in that day.

**167. The Single Talent Improved, 4. Rev. Alexander Proudfit, D. D., Salem, N. Y.** Showing how those who have little of this world's goods may render themselves most useful in advancing the kingdom of Christ.

**168. To a Person engaged in a Lawsuit, 12. By S. G., Esq.,** an eminent Counsellor at Law, still in the practice of his profession. Being an admirable persuasive, in view of the sore evils resulting in this world from legal strife, and of an approaching eternity, to close the contest, by being first to propose a reconciliation, and subduing the opponent by kindness and Christian love.

**169.** Memoir of Mrs. Harriet Newell, a Missionary to India. Condensed from the volume with this title. Her early life and conversion, progress in religion, consecration to the work of a Missionary, severe trials, and early and triumphant death.

**170.** To Christian Females, on Simplicity in Dress, 4. By Miss E——, of J——, N. H. Urging simplicity and economy of apparel as in accordance with the spirit of the Gospel, and a means of doing more for converting the world to Christ.

**171.** Parental Faithfulness, 16. Prepared by the Monadnock Association in New-Hampshire, and re-written by Rev. John H. Church, D. D., Pelham. Containing valuable hints to parents respecting their own example, and the government and religious instruction of their offspring.

**172.** A Time to Dance, 4. Rev. Lyman Beecher, D. D., Boston. Written in reply to a challenge to preach from the text, "A time to dance;" discussing the import of that text, and presenting the Bible view of dancing.

**173.** The Cross of Christ, 20. (L.) Rev. John Fawcett, late of Brierley, Eng. Presented in a most able manner as the sum of the Gospel, the salvation of sinners, the display of the Divine perfections, and the grand incentive to holiness.

**174.** Quench not the Spirit, 4. Rev. William Torrey, Buenos Ayres. A narrative of "facts which occurred near the author's former residence" in Pennsylvania. See letter in *Philadelphian*, 1831. Being the alarming history of a man who resisted the strivings of the Spirit to extreme old age, and died despairing of mercy.

**175.** To Mothers, 12. (p) Rev. Horatio N. Brinsmade, Hartford, Conn. Narrating the history of a mother eminently successful in the early education of her children; tenderly enforcing the responsibility of mothers, and giving them important practical directions in their solemn charge.

**176.** Well-conducted Farm, 16. Rev. Justin Edwards, D. D., Boston. A simple narrative of the facts connected with the total exclusion of ardent spirits from a farm of 600 acres in Massachusetts; the reluctance with which it was first dispensed with by the laborers; their gra-

itude at length for the change; increased strength to labor, sobriety, cheerfulness, efficiency, and regard for their eternal welfare; with striking anecdotes of drunkards hired to adopt the system of total abstinence.

**177.** Institution and Observance of the Sabbath, 20. Rev. Daniel De Vinne, of the Methodist Episcopal Church. Proofs of the Divine institution and perpetuity of the Sabbath; its change from the seventh to the first day of the week; and the manner in which it should be observed.

**178.** Joy in Heaven over the Penitent, 16. Rev. Justin Edwards, D. D., Boston. Because he is born of God, delivered from hell, God is his portion, and his influence on the kingdom of Jehovah is for ever changed.

**179.** The Way to be Saved, 16. (p) Rev. Justin Edwards, D. D., Boston. The sinner's danger; inquiries what he has done to be saved, what he is willing to do, and when and how long to do it; with plain directions for complying with the conditions of the Savior's mercy.

**180.** The Swiss Peasant, 16. (L.) Rev. Caesar Malan. See No. 85. A narrative of a poor and ignorant aged woman in the valley of Bagnes; the instruction given her concerning the way of salvation by Christ, and her cordial reception of Him as her Almighty and only Redeemer.

**181.** Duration of Future Punishment, 16. Rev. Timothy Dwight, D. D., late President of Yale College, New-Haven, Conn. From his Theological Discourses. The obstacles to a fair discussion of the subject; proofs from the Bible that future punishment will be endless; and objections answered.

**182.** To the inhabitants of New Settlements, 16. Rev. Alexander Proudfoot, D. D. Salem, N. Y. The blessing of a Preached Gospel and its ordinances; and the various means to be adopted, in their absence, for promoting the best interests of the soul and of true religion.

**183.** On Repentance, 12. Rev. Joseph S. Christmas, late of New-York. Showing its necessity, its nature, the encouragements to the duty, and the danger of delaying it.

**184.** The Chimney Sweeper, 12. (L.) By L——, Eng. A narrative of the profligacy, in early life, of a poor Chimney Sweeper in London, his conversion

to Christ, and the delightful manner in which he exemplified the excellence of the Christian character.

**185.** *Doctrine of the Trinity*, 28. Rev. Elias Cornelius, D. D., Boston. A plain and practical treatise, explaining the doctrine; showing the proofs of it from the Bible; answering the principal objections urged against it; and enforcing its great practical importance.

**186.** *The Worth of the Soul*, 12. Rev. Charles P. McIlvaine, Brooklyn, N. York. A moving appeal, commencing with a brief narrative, and showing the value of the soul from its eternity and the price paid for it by Christ; and the unspeakable importance of complying with the terms of his mercy before the day of probation shall be closed.

**187.** *The Sabbath School Teachers' Address to the Parents of their Pupils*, 12. From the Sunday School Union, London. Showing the duties of parents in respect to Sabbath schools, and to their children who attend them.

**188.** *A Word to Mothers*, 4. Rev. Alexander Proudfit, D. D., Salem, N. Y. Urging upon Mothers their religious duties and obligations to their children.

**189.** *A Word in the Ear of the Professed Christian*, 4. The late Rev. Robert Gibson, Princeton, N. Jersey. An awakening appeal to the lukewarm professor of religion to arouse from his slumbers and seek the salvation of himself and others.

**190.** *Death of Hume and Finley compared*, 16. The late Rev. John M. Mason, D. D., New-York. Originally published in the "Christian's Magazine." Contrasting, with great ability, the death of Hume, as related by Dr. Adam Smith, with that of Rev. Dr. Finley, formerly President of the College of New-Jersey; being a powerful vindication of the truth and excellence of the Christian religion.

**191.** *A Warning to Sabbath Breakers*, 4. From "the Evangelical Rambler." See No. 30. A narrative of the death of a young lady by drowning, who sailed, for pleasure, on the Sabbath, contrary to her father's will; with important practical reflections.

**192.** *Bible of Divine Origin*, 36. Rev. John De Witt, D. D., Prof. Theol. Sem., New-Brunswick, N. J. A premium Tract, obviating, in the most convincing manner, the trite objections against the Bible. In the form of a Dialogue between

three gentlemen, two of whom are advocates for Infidelity.

**193.** *Village in the Mountains*, 24. Dictated by S. V. S. Wilder, Esq., President of the American Tract Society; the first 8 pages (L.) written by Rev. Mark Wilkes, of Paris, the remainder by Rev. William A. Hallock, Secretary of the Society, and revised by Rev. Gardiner Spring, D. D. A most entertaining and authentic narrative of the visits of a Christian gentleman in a retired village of praying, persecuted Protestants in the mountains of France; the striking incidents of his journey; his conversations with them; supplying them with the Bible; attending one of their meetings, which was interrupted by the civil authorities; with letters received from them at Paris, copies of which, in the original French, are retained in the archives of the American Tract Society.

**194.** *Christian Education*, 16. Rev. Charles B. Haddock, Prof. Dartmouth College, N. H. Particularly urging the adaptation of religious instruction, not merely to prepare children for future usefulness, but to raise them to the highest degree of present perfection which their capacities admit.

**195.** *The Seventh Commandment*, 16. Rev. Timothy Dwight, D. D.; New-Haven, Conn. An able and eloquent enforcement of this command in a manner which can justly give offence to none.

**196.** *Advice to Young Converts*, 4. President Edwards. Originally addressed to a young lady at 8—, Conn., in the year 1741. Being very valuable directions for the Christian life.

**197.** *Letters on Christian Education*, 36. Mrs. Mary H. Cornelius, Boston, Mass. A premium Tract. Containing a full, interesting and practical exhibition of the subject; chiefly addressed to mothers, as having the direction of education in the earliest and most important period of human life.

**198.** *Scriptural Morality*, 12. Rewritten by Rev. James Milnor, D. D., New-York. Describing the morality of the Bible in various particulars in which it is most strikingly distinguished from the morality of the world.

**199.** *Village Prayer Meeting*, 4. Ascribed to Rev. R. Marks, Eng., formerly a lieutenant in the Royal Navy. A simple narrative of an evangelical prayer-meeting held by a little circle of

devout villagers, at the house of a poor widow, on Saturday evening.

**200.** Ruinous Consequences of Gambling, 30. Rev. Timothy Flint, Cincinnati, Ohio. A premium Tract. The alarming prevalence of this vice; its influence on the individual and society, and in promoting other vices; its fascinating power over the mind; with the terrible history of three confirmed gamblers.

**201.** Friendly Hints to the Young, 13. Rev. John Knox, D. D., New-York. A serious and earnest expostulation with youth, urging them to forsake the paths of the destroyer, and embrace the religion of Christ.

**202.** Importance of Consideration, 12. Rev. Charles P. McIlvaine, Brooklyn, N. Y. Urged, from the most weighty and moving considerations, as an immediate duty; with the manner in which it should be performed.

**203.** Conversation with a Young Traveller, 12. The late Rev. John M. Mason, D. D., New-York. An authentic narrative of a conversation in a stage coach, in which a skeptical young military officer avows his disbelief of Christianity on account of the nature of its proofs; his objections are ably and irresistibly met, and salvation through the Redemption of the Son of God proclaimed to him. See Sequel on the cover of the Tract.

**204.** A Scripture Help, 23. (L.) Abridged from the treatise of Rev. Edward Bickersteth, London. Inculcating the value of the Bible; the importance and manner of studying it; the necessity of Divine aid to understand it; and urging on all the duty of studying it habitually and prayerfully.

**205.** A Strange Incident, 4. (L.) By Rev. T. M., Eng. The absurdity of a condemned criminal in chains sleeping under the offers of pardon, presented as illustrating the sin of sleeping in the house of God.

**206.** Conversion of Sinners, a common Christian Duty, 20. By Rev. Philip Melancthon Whelpley, late of New-York. Urging upon all Christians the duty of laboring for the salvation of their fellow men; and showing the occasions, the motives, the requisites and the encouragements for engaging in the duty.

**207.** The Praying Mother, 12. Rev. Alexander Proudft, D. D., Salem, N. Y. Affectionately urging on pious mothers

the duty of praying morning and evening with their children, if family worship is neglected by the father.

**208.** Worth of a Dollar, 4. Rev. Silas McKean, Bradford, Vt. An authentic and striking narrative of a pious man on a journey, who expended his only dollar to procure a Bible for a destitute family, which was the means, hopefully, of the conversion of the mother, and of an extensive revival of religion in a very destitute neighborhood.

**209.** Why God employs feeble Means to produce great Effects, 16. Ascribed to Rev. Mr. T. From a Tract published in the state of Maine. To stain human pride and lead Christians to ascribe their success to God and trust in him, to intimidate his enemies, and display his glory; applied as a motive to employ the humble means God has appointed for doing good.

**210.** Jonathan Brown, the Bergeman, 16. (L.) The late Rev. Dr. Calamy, London. From his "Historical Account of his own Life and Times." A narrative of the conversion of a plain aged man, who had known nothing of Christ except from the oaths of the profane; and gave a bright evidence of his sincere repentance, in his subsequent life and death.

**211.** To Parents, 20. Rev. Ebenezer Dickey, D. D., Oxford, Penn. A sound, practical, instructive Tract, showing the importance and best methods of training up the young; with the obstacles and encouragements.

**212.** A Serious Inquiry, 12. Viz. "Are you ready to die, and appear before God?" A moving practical presentation of the principal tests of Christian character, solemnly urged upon the reader, that he may not deceive himself in his hopes for eternity.

**213.** The Sinner Forewarned, 12. (P) Rev. John Woodbridge, D. D. New-York. Showing the impenitent man how he has been "reproved" by God's Word, his ministers, works, judgments, Spirit, and by conscience; has "hardened his neck" under these reproofs; and that, continuing impenitent, his destruction is "without remedy."

**214.** More than One Hundred Scriptural and Incontrovertible Arguments for the Divinity of Christ, 32. Rev. Samuel Green, Boston. Presented in a compressed form, well arranged, clear and convincing.

**215.** Importance of Salvation, 12.



**Rev. Archibald Alexander, D. D.** Princeton, N. J. A pungent, solemn appeal, persuading the reader, chiefly by the "terrors of the Lord," without delay, to forsake his sins and lay hold on eternal life.

**216. A Word for the Bible, 4. (L.)** Rev. E. — W. —, Eug. A brief and glowing appeal for the Bible, furnishing common readers with a beautiful digest of the arguments with which they may encounter infidelity.

**217. History of Amelia Gale, 12. (p)** (L.) By Rev. W. — B. —. A poor woman in Lincolnshire, England, who lived 56 years in "ignorance, misery and sin," when by the power of Divine grace she became "a new creature," and so devoted to the spread of the Gospel, that, though entirely dependant, she contributed, annually, besides supporting herself, about six pounds (\$26.) to Missionary and other benevolent institutions. By the contributions of those who knew her worth, a gravestone was erected to her memory, Dec. 1830, with an epitaph by the poet Montgomery. See Am. Tract Mag. Sept. 1831.

**218. Life of Rev. John Bunyan, 16. (L.)** A brief and valuable sketch, compiled chiefly from his "Grace abounding to the Chief of Sinners."

**219. John Robins the Sailor, 12. (L.)** By Mr. L. —. "Embodying in one narrative what has occurred in several cases," illustrating the power and permanency of early religious impressions made on the mind in Sabbath Schools.

**220. Bible the best of Books, 4. A** short and impressive appeal for the excellence and authenticity of the Bible, from its internal character, especially the character of Christ.

**221. Kittredge's Address on Effects of Ardent Spirits, 24.** Jonathan Kittredge, Esq. Lyme, N. H. Perhaps the most effective Tract yet published on Intemperance; showing, in a way that speaks to the consciousness of the intemperate, the character and prospects of the drunkard, the process by which he became such, the prevalence and ruinous influence of the vice on individuals and the community, and irresistibly urging total abstinence.

**222. A Sermon for the whole World, 12. (p)** Being our Lord's Sermon on the Mount, Matth. 4: 23—25, and chapp. 5; 6; 7.

**223. The Sanctuary, 16.** Rev. Daniel A. Clark. The necessity of sustaining the public worship of God in His house; because it is the place where his honor

dwells, and of prayer, the radiating point of sanctifying truth, the grand organ in forming public sentiment and sustaining healthful institutions, and because from it God selects the subjects of his grace.

**224. Reasons against Universal Salvation, 64. (p)** Rev. Joel Hawes, D. D. Hartford, Conn. A rich treatise, showing reasons which should prevent any prudent man from embracing the doctrine; the testimony of the word of God; how Universalists evade this testimony, with an examination of their alleged proof passages and more plausible and popular arguments; and presenting an affecting view of the ruinous consequences of this error.

**225. Do you want a Friend? 4. (L.)** Rev. C. Friend, late English Missionary at Benares. Directing the sinner to Christ as the Friend who claims and who alone deserves all his confidence.

**226. Female Influence and Obligations, 16.** Rev. Nathan S. S. Beman, D. D. Troy, N. York. A premium Tract. Showing the extent of female influence; and the obligation to exert it in favor of Christianity, especially in the present state of the Christian world.

**227. On the Objections urged Against the Bible, 44.** Rev. William C. Brownlee, D. D. New-York. A premium Tract.—Designed to obviate the trite objections against the Bible. Being an interesting narrative of a conversation, (which in substance actually occurred) between a Pastor, a General, his daughter and two infidel sons, a young Cadet, and a Farmer, a disciple of Paine; in which the principal objections of Infidels are adduced and ably answered; and an outline of the authenticity of the Bible is given. Time rolls on; the scene changes, and the conversation is closed around the death-bed of the General.

**228. Moral Dignity of the Missionary Enterprise, 24.** Rev. Francis Wayland, D. D. President of Brown University, Providence, R. I. A masterly discourse, founded on the text, "The field is the world;" showing the grandeur of the Missionary object; its arduousness; the simplicity, benevolence and efficacy of the means by which it is to be effected; and the encouragement and facilities all now have for aiding in the enterprise.

**229. Self-Communion, 16.** Rev. Andrew Fuller, Kettering, Eng. Furnishing, with the author's characteristic seriousness and force, a number of searching tests of Christian character, and urging

the great importance of personally and practically applying them.

**230.** The Domestic Altar, 20. Rev. Edward Bickersteth, London; extracted from the Author's Treatise on Prayer. Showing the obligations to Family Worship, its advantages, and the unreasonableness of the excuses for its neglect; with instructions for its due performance.

**231.** Defence of the Use of the Bible in Schools, 16. A Letter from Benjamin Rush, M. D., Philadelphia. Showing the happy influence of rendering children, in all the stages of education, familiar with the Bible.

**232.** Do I grow in Grace? 12. Extracted from Doddridge's Rise and Progress. Pointing out some of the false, and some of the more prominent scriptural marks of growth in grace.

**233.** Appeal to American Youth on Temperance, 16. Rev. Austin Dickinson, New-York. A premium Tract. Urging total abstinence from Ardent Spirits, because its use is unnecessary, a waste of property, offensive to God, has a debasing influence, forms an evil habit, and counteracts the influences of the Holy Spirit; while temperance promotes vigor of body and mind, and is urged by all true patriotism and philanthropy.

**234.** Advantages of Prayer, 16. Rev. Thomas H. Skinner D. D. Philadelphia. Showing that it improves the powers of the soul, counteracts what is injurious, gives efficacy to the Word of God, makes providential dispensations a blessing, and has an influence on God himself.

**235.** Honest Waterman, or History of Thomas Mann, 24. (L.) Compiled under the inspection of the late Joseph Butterworth, Esq., M. P., London. An authentic Narrative of an obscure Waterman of London, who happily exemplified the Christian character, and from the proceeds of his surprising industry and economy, after having been very charitable through a long life, gave at his death 100 pounds to each of ten benevolent institutions in London, and 50 pounds to each of five other kindred Institutions.

**236.** Memoir of Lydia W——. From the London Christian Observer. A pious female, who was, to advanced years, in the midst of affliction, a pattern of Christian humility, submission and confidence in God.

**237.** Spiritual Religion, 16. Rev. Thomas H. Skinner, D. D., Philadelphia.

Commended because it is Scriptural, the most rational kind of religion, the only source of true Christian enjoyment, advances the soul in the life and likeness of God, renders its possessor useful, and sustains him under evil.

**238.** Disappointed Hope, 12. Rev. Chauncey Eddy, Pennyan, N. Y. Showing the terrors of a disappointed hope in the day of judgment; and the danger of deception from a false view of the nature of religious exercises, of the Christian life, and of the doctrines of the Gospel.

**239.** Alarm to Distillers and their Allies, 12. Rev. Baxter Dickinson, Newark, N. J. A premium Tract. Showing that the production of Ardent Spirit confers no benefits, is the occasion of great evil, destroys the bounties of Providence, is in opposition to great light, and is offensive to virtuous men and to God. With a reply to the apologies urged by distillers.

**240.** Putnam and the Wolf, or the Monster Destroyed, 24. Rev. John Marsh, Haddam, Conn. An Address originally delivered at Pomfret, in which the people are reminded of the bravery of their fathers in expelling a wild beast; and of the more hideous monster Intemperance, they are now called to expel; on account of the waste of property it has occasioned, the pauperism, the crime, the destruction of intellect, of health and life, of human happiness and of the soul. With a masterly answer to the arguments urged in opposition to total abstinence.

**241.** Hope of Future Repentance, 4. Rev. Enoch Pond, Boston. A letter from a father to a son. Powerfully urging the immediate surrender of the heart to God, as the only ground of safety.

**242.** Argument against the Manufacture of Ardent Spirit, 28. Rev. Edward Hitchcock, Professor, Amherst College, Mass. Addressed to the distiller and the furnisher of the materials. In this Tract, which strongly contested the premium awarded to No. 239, the author appeals to the persons addressed, as a chemical philosopher, as a physician, as a patriot, as a neighbor and a parent, in behalf of the drunkard's wife and children, and as a Christian.

**243.** A voice from Heaven, 4. From the Baptist General Tract Society. Showing, by select portions of Scripture, man's depravity, condemnation by the law, the provision made for him by Christ, and the guilt of rejecting him.

**241.** To the Young Men of the United States, on Temperance, 24. Rev. Charles F. McIlvaine, Brooklyn, N.Y. Portraying the horrors of the scourge of Intemperance; the necessity for a great, united, and universal effort for its expulsion; and showing that Total Abstinence is the only remedy, and one necessary for safety, and involving no pain, no coercion, no expense.

**245.** The Children of the Forest, 20. The late Mr. Solomon Carpenter of N. J. Re-written by Rev. Jacob T. Field, Patterson, N. J. An interesting and authentic narrative of the conversion of two only children, together with the father and mother, of a family in a New Settlement; illustrating the prominent doctrines of the Gospel and the operations of the Holy Spirit.

**246.** Joseph Archer, the Converted Sailor, 16. Mrs. Mary H. Cornelius, Boston. An authentic Narrative of a promising youth, who at 16 fell into vicious company, became an abandoned sailor, was excited to attend to religion by means of a Tract read at sea, submitted his heart to Christ, and became as eminent for piety as he had been for wickedness.

**247.** Who Slew all These? 4. By H——. An authentic narrative of the downward progress and miserable end of the respective members of a large, and once respectable family, through the ravages of Intemperance.

**248.** Zuinglius, the Swiss Reformer, 36. From Blackwood's Magazine. His early life, conversion from Popery through the study of the Scriptures, and the commanding influence he was enabled to exert for the diffusion of the pure and precious light of the Gospel.

**249.** Effects of Intemperance on the Intellectual, Physical, and Moral Powers, 24. Thomas Sewall, M. D. Prof. Columbian College, Washington, D. C. Being chiefly a discussion, in the light of medical science, of its effects on the physical powers; the breath, skin, stomach, liver, brain, heart, lungs, the system generally, the predisposition to disease created, &c.

**250.** The Scape Goat, 12. From the edition of M. Goodwin, Dublin. Showing the import of the transaction recorded in Leviticus 16: 21, 22; its typical refer-

ence to Christ, and the instruction concerning the way of salvation it impressively conveys.

**251.** Conversion of Peter Baymiere from the Romish Church to the Protestant Faith, 32. In a letter to his children. Translated from the French. An interesting and well substantiated [See p. 1 of the Tract,] narrative of the steps by which he was led to see the absurdity of the rites of the Romish Church, particularly masses for the dead, and by diligently comparing them with the New Testament, to reject them, and embrace the pure Gospel revealed in the inspired volume.

**252.** The Necessity of Repentance, 4. (L.) Defining Evangelical Repentance as distinguished from the sorrow of the world; and urging its necessity, as the command of God and essential to the interests of the soul, and the danger of grieving the Holy Spirit by delay.

**253.** Appeal to the Patriot and Christian on the Importance of the Gospel, its Ministry, its Sabbath, and its Ordinances to the Well-being and Perpetuity of our Free Institutions, 32. Rev. William C. Brownlee, D. D. New-York. A premium Tract. Showing that free Institutions flourish only where there is intelligence and virtue; that the latter flourish only where a true Christian principle is cherished; and that this is produced and cherished only by the means of God's appointment.

**254.** The Mountain Miller. An authentic Narrative, 24. (p) William A. Hall-ock, Cor. Sec. American Tract Society, New-York. A premium Tract. Being the simple story of a Miller on the Green Mountains of New England, who confided in his own righteousness for salvation till middle life, when he was led to see that he "must be born again;" consecrated himself to the service of God, and became a lovely example of humble and devoted piety.

**255.** Romanism Contradictory to the Bible, 40. Rev. Thomas Hartwell Horne, author of the "Introduction to the Bible," &c. A very rich and valuable treatise, distinctly presenting each of the more prominent errors of Popery, chiefly as inculcated by the Council of Trent, and showing their palpable inconsistency with the Oracles of God.

**OCCASIONAL TRACTS.**

(1.) *Ship's Stores*, 40. The First 12 pages by William Ladd, Esq. Minot, Me. Being "An Old Mariner's Advice to Seamen." The remainder consisting of short articles on subjects of interest to Seamen, compiled by Rev. John Truair, late Corresponding Secretary of the American Seamen's Friend Society, New-York.

(2.) *Prayers for Female Schools*, 20. By W—, a Lady of Massachusetts. Intended particularly for the use of such Female Teachers as feel a reluctance to engaging in extemporaneous prayer with their pupils.

(3.) *The Prisoner's Companion*, 32. Rev. John Stanford, D. D. Chaplain to the Humane and Criminal Institutions, New-York. Embracing the following heads: Causes of confinement; entering into prison; the penitent; the thoughtless prisoner; the duties of prisoners; advantages of labor under confinement; the prison hospital; prison mercies; liberation.

(5.) *Instruction for Young Inquirers*, 56. Rev. William Innes, Scotland. Exhibiting the natural state of man, character of the Divine Law, way of salvation by Christ, work of the Holy Spirit, obstacles to Christian fidelity, and the godly man's happiness in this life, and prospects for eternity.

(6.) *On Sailing Vessels out of port on the Sabbath*, 16. Mr. Edward E. Ford, Morristown, N. Jersey. A premium Tract. Presenting the claims of Seamen in view of their hardships and usefulness; and appealing particularly to merchants and ship owners to regard their moral welfare, and as a requisite thereto, to cease causing them to violate the Sabbath by

sailing out of port on that day. With a refutation of the arguments by which the practice in question is vindicated.

(7.) *The City of Refuge*, 20. A Dialogue between a learned Rabbi and a sick penitent. In which the sick youth bewails his violation of the Divine Law, and is led to feel the need of pardon through a Redeemer, whose coming is so predicted in the Hebrew Scriptures as distinctly to describe the Lord Jesus Christ. Adapted for circulation among Jews.

(8.) *Scripture compared with Scripture*, 12. Showing the correspondence between the truths of the Hebrew Scriptures, especially the predictions of a Messiah, and the truths of the New Testament, particularly the history of Christ. Adapted for circulation among Jews.

(9.) *Cecil's Friendly Advice to the Servants of his parish*, 12. Rev. Richard Cecil, London. A brief directory founded on the plain instructions of the Bible.

(10.) *Remarkable Testimonies from Rabbinical Writers*, 16. Compiled by Marianne Nevill. On the following subjects: a Trinity in Unity; the Word was God; a Son in the Godhead; incarnation; the Shekinah who was the Son of God, to be the Messiah; Redemption and Atonement by him; his office, to be miraculously born of a virgin in Bethlehem, to give another and more excellent law, to rise from the dead, ascend into heaven, and come a second time to judge the world. Adapted for circulation among the Jews.

(11.) *Letters to Students*, 36. Rev. Baxter Dickinson, Newark, N. J. A premium Tract. Showing the importance of a fixed belief in the Divine revelation and a cordial reception of its truths, and of an elevated religious character.

**TRACTS IN FOREIGN LANGUAGES.**

An English translation of all Tracts issued in Foreign languages, is examined and approved by the Publishing Committee.

The German series have been prepared under the supervision of the German Committee of the Pennsylvania Branch Tract Society at Philadelphia. The French, Spanish, and Italian, under the supervision or revision of Rev. Prof. J. C. Rostan, late from France, with the assistance of other gentlemen skilled in those languages. The Welsh Tracts under the direction of Rev. Robert Everett, Utica.

# INDEX

TO THE

## SUBJECTS OF THE TRACTS.

[Principal Series to No. 255.—Occasional to No. 11.]

### *The Bible.*

Nos. 70, 71, 77, 129, 150, 156,  
204, 222, 231, 253.

### *Redemption, Divinity of Christ, and the Trinity.*

Nos. 30, 33, 45, 111, 166, 173,  
225, 250, 214, 185.

### *Warning to the Impenitent.*

Nos. 5, 15, 17, 26, 32, 46, 52,  
54, 76, 80, 90, 95, 108, 114, 117,  
118, 120, 122, 124, 152, 153,  
160, 174, 186, 202, 212, 213,  
215, 218, 241, 243.

### *Morality insufficient without the New Birth.*

Nos. 4, 6, 19, 49, 89, 103, 136,  
148, 153, 162, 178, 183, 198,  
237, 252, 254.

### *The Way to be Saved.*

Nos. 72, 93, 96, 106, 133, 144, 179.

### *Self-Examination.*

Nos. 21, 113, 146, 165, 189, 229,  
238.

### *Spiritual Declension and Growth in Grace.*

Nos. 66, 115, 2, 16, 24, 55, 60,  
61, 64, 131, 132, 196, 232.

### *Narratives of Religion chiefly in Humble Life.*

Nos. 7, 9, 10, 14, 53, 56, 58,  
63, 68, 75, 78, 79, 83, 92, 94,  
107, 109, 126, 128, 139, 180,  
184, 199, 210, 236, 245.

### *Prayer.*

Nos. 69, 121, 234. (2 occ.)

### *The Sabbath and the Lord's Supper.*

Nos. 8, 20, 34, 37, 85, 102, 116,  
177, 191, 84.

### *Public and Family Worship.*

Nos. 41, 82, 145, 182, 205, 223,  
18, 230.

### *Christian Education and Relative Duties.*

Nos. 27, 28, 127, 143, 171, 194,  
197, 211, 67, 67.

### *Female Obligations.*

Nos. 175, 188, 207, 226.

### *For the Young.*

Nos. 29, 31, 38, 39, 40, 44, 51, 66,  
100, 149, 163, 201, (5 occ.)

### *Spread of the Gospel.*

Nos. 1, 14, 101, 104, 137, 138,  
147, 167, 169, 170, 206, 208,  
209, 217, 228, 235.

### *Sabbath Schools.*

Nos. 97, 157, 187, 219.

### *For Mourners, the Sick and Afflicted.*

Nos. 3, 13, 36, 59, 86, 110, 91,  
47, 99, 11, 23.

### *For Seamen.*

Nos. 81, 87, 88, 96, 105, 140,  
141, 164, 246. (1 occ.) (6 occ.)

### *For the Aged, Prisoners, Servants, and Keeper of Turnpike-Gate.*

Nos. 48, (3 occ.) (9 occ.) 161.

### *Infidelity.*

Nos. 22, 123, 135, 142, 154, 190,  
192, 203, 216, 229, 227.

### *Universalism.*

Nos. 119, 134, 155, 181, 224.

### *Papery.*

Nos. 62, 248, 251, 255, 193.

### *Judaism.*

Nos. (7, 8, 10. occ.)

### *Intemperance.*

Nos. 25, 43, 112, 125, 159, 176,  
221, 233, 239, 240, 242, 244,  
247, 249.

### *The Theatre, Dancing, Gambling, and Profaneness.*

Nos. 35, 73, 130, 172, 200, 12,  
50.

### *Seventh Commandment, Lying, Law- suits and Temper.*

Nos. 195, 42, 168, 151.

## USE OF THE ABOVE SKETCH IN SELECTING TRACTS.

It is believed the above sketch will be especially acceptable to such persons as are yet unacquainted with all the Society's publications, but wish to make selections appropriate to the state of their own minds, or the wants of others. A momentary reference to the description of the particular Tracts that may come under consideration, will show them what is their general character, and enable them to judge with essential accuracy of their appropriateness to the objects they have in view.

## ADAPTATION OF THE TRACTS TO ALL CLASSES OF THE COMMUNITY.

No impression can be more erroneous than that the Society's publications are adapted *only to the capacities and wants of the weak, and ignorant, and poor*. A very cursory examination of the above sketch will show that the *subjects discussed* are the most momentous with which man has any concern, and that a very large proportion of them are treated in a manner which gives scope to the exercise of the highest human powers. *The character and standing of the authors* are also such that no sober man can regard them, in general, but with veneration for their talents, the purity of their motives, and their lives of active beneficence to their fellow men. About 190 Tracts in the above sketch, of which the authors' names are given, we find ascribed to the following individuals: viz.

Rev. J. Alleine 1, Rev. Dr. Alexander 2, Rev. E. W. Baldwin 2, Rev. Richard Baxter 2, Rev. James Bean 1, Rev. Dr. Beecher 1, Rev. Dr. Beman 1, Rev. Dr. Bennett 3, Rev. E. Bickersteth 2, Rev. Mr. Biddulph 1, Rev. Thomas Bingham 1, Rev. Dr. Bogue 1, Rev. H. N. Brinsmade 1, Mrs. Brown 1, Rev. Dr. Brownlee 2, Rev. J. Bull 1, Rev. John Bunyan 1, Rev. George Burder 4, Rev. Dr. Calamy 2, Rev. Dr. Campbell 2, Rev. Richard Cecil 2, Rev. J. S. Christmas 1, Rev. Dr. Church 1, Rev. Daniel A. Clark 3, Rev. Dr. Cornelius 1, Mrs. Cornelius 2, William Cowper, Esq. 1, Rev. J. W. Cunningham 1, Rev. Dr. Dana 1, Rev. Daniel De Vinne 1, Rev. J. De Witt, D. D. 1, Rev. Dr. Dickey 1, Rev. A. Dickinson 1, Rev. B. Dickinson 2, Rev. Dr. Doddridge 4, Rev. Dr. Dwight 2, Rev. C. Eddy 1, Rev. Dr. Edwards 3, President Edwards 3, Mrs. Emerson 1, Rev. John Fawcett 1, Rev. J. T. Field 1, Rev. Mr. Flavel 3, Rev. T. Flint 1, Edward E. Ford 1, Rev. C. Friend 1, Rev. A. Fuller 5, Rev. Robert Gibson 1, Rev. Dr. Goodwin 2, Rev. Samuel Green 1, Rev. Dr. Greene 1, S. Greenleaf, Esq. 1, Rev. John Griffin 3, Rev. Henry Grove 1, Joseph John Gurney 1, Rev. Prof. Hadduck 1, Rev. Gordon Hall 1, Rev. Robert Hall 2, William A. Hallock 1, Rev. Hans Hamilton 1, Rev. J. Haslock 1, Rev. Dr. Hawes 1, Rev. James Hervey 1, Rev. Prof. Hitchcock 1, Rev. J. Hartwell Horne 1, Rev. Joseph Hughes 1, Rev. D. Huntington 1, Rev. Jacob Ide 1, Rev. W. Innes 1, J. Kittredge, Esq. 1, Rev. Dr. Knox 1, Wm. Ladd, Esq. 1, Leslie 1, Rev. C. P. McIlvaine 4, Rev. S. Mc Kean 1, Rev. Mr. McLean 1, Rev. C. Milan 3, Rev. R. Marks 4, Rev. J. Marsh 1, Rev. Wm. Marsh 1, Rev. Dr. Mason 2, Rev. Dr. Miller 1, Rev. Dr. Milnor 2, Mrs. Hannah More 3, Rev. S. Newell 1, Rev. Dr. Newman 4, Rev. John Newton 2, Rev. Job Orton 1, Rev. Dr. Owen 2, Rev. Dr. Payson 2, Richard Pearsall 1, Rev. J. Philip 1, Rev. E. Pond 1, Rev. President Porter, D. D. 2, Rev. Dr. Proudft 4, Rev. Reynolds 1, Rev. Legh Richmond 3, Dr. Rush 2, Wm. Rust, Esq. 2, A. Serie, Esq. 1, Dr. T. Sewall 1, Mrs. Sherwood 1, Rev. Dr. Skinner 2, Rev. G. C. Smith 1, Rev. Dr. Spring 2, Rev. Dr. Stanford 1, Robert Steven, Esq. 1, Rev. Robert Stevenson 1, Rev. Hugh Stowell 1, Rev. Moses Stuart 1, Rev. Wm. Torrey 1, Rev. J. Townsend 3, Rev. J. Truair 1, Rev. D. Tyerman 1, Rev. Thomas Vivian 1, Rev. Dr. Watts 4, Rev. Dr. Wayland 1, M. L. Weems 1, Rev. P. M. Whelpley 1, Rev. Mark Wilkes 1, Rev. S. Williston 1, Rev. Dr. Woodbridge 1.

These publications are among the happiest practical efforts put forth by these individuals for the moral and spiritual welfare of their race: some of them in a style inimitably chaste and beautiful; and many of them, at the same time, like the Holy Scriptures, combining a simplicity and clearness of illustration, that adapts them to the comprehension of the humblest minds.

### AUTHENTICITY OF THE SOCIETY'S TRACTS.

If some have considered Tracts adapted only to the capacity of the ignorant and poor, others have imbibed an impression that they are but *fictitious stories, having no foundation in fact*. This impression, in the minds of many, extends even to a denial of the evidences which the most authentic Tracts afford of the reality of the New Birth, the influences of the Holy Spirit and the efficacy of atoning blood; and lies in full force against the most valuable truths of the Bible. It is not expected that the above sketch will remove objections from such minds; but it is hoped that the facts it presents of the origin and character of this Society's publications will convince every ingenuous friend of religion, that, so far as regards their authenticity, they are essentially unexceptionable. Two Tracts, having been ascertained to be fiction, and a third of which the authenticity was very questionable, have been recently expunged from the series. Of the 265 Tracts now remaining and embraced in the above list, about 160 are didactic presentations of christian doctrines, and duties; about 20 are directed against Infidelity, Universalism, Popery, and Judaism; and about 20 against Intemperance and other prevalent vices. Only about 65 are narratives; of which a few are palpably allegorical, as Parley the Porter and the Interpreter's House; and notwithstanding the great variety of sources from which the remainder have been derived, and the difficulty of obtaining definite information concerning the origin of a few, the evidence of the authenticity of most of them is abundant; and not one is retained of which the Committee have decisive evidence that it is not, so far as it imports to be, a narrative of facts.

The general indiscriminate charge that Tracts are fiction, deserves not a moment's consideration; and it is a curious fact that, so far as such a charge has been made *definite*, it has been directed prominently against Tracts whose authenticity is established by the most unquestionable evidence.

One of these Tracts is the *Dairyman's Daughter*. And yet its lamented Author states, at the commencement of the Narrative, that it is given "*from real life and circumstance*." The Rev. Mr. Tyerman, of the Isle of Wight, in his sketch of the life of the Dairyman, explicitly corroborates this testimony, not only as respects the *subject* of the Tract, but the *scenery* described. The same testimony is given in the Life of Legh Richmond, by Grimshawe, and confirmed by a multitude of the most credible witnesses, and among them, the Chairman of the Committee of the American Tract Society, who have themselves visited the former residence of the Dairyman's Daughter, with immediate reference to ascertaining the truth of the Narrative which has been so much admired and blessed.

It may be proper here, to say of this and the two other incomparable Narratives from the same author, that, though this Society's editions are considerably abridged, especially in the descriptions of rural scenery, they are most faithful abridgments, embracing all the substance of the religious history of the individuals, and exclusively in the language of the lamented Author.

*The Honest Waterman, or History of Thomas Mann,* (No. 235,) is another Tract which has been alleged to be fiction. Of which it is sufficient to say that it bears, on a careful examination, every aspect of truth; it was prepared under the inspection of a gentleman of distinguished piety and benevolence in London, and published by the London Tract Society, one of the Institutions which shared with 14 others in his liberal bequests at his death; and we have also direct intelligence, in a letter from the Secretary of the London Tract Society, that it is a truly authentic Narrative.

We mention but one more Tract against which the charge of fiction has been brought and accredited by many, viz: *Poor Sarah.* (No. 128.)

The following is from the reply to a letter addressed to the Author of this Tract. "To your inquiry," she says, "I answer without hesitation, that the Tract is simply a *Narrative of facts.* Sarah was introduced to me by a friend in March, 1814, from which time till the summer of 1817, I had opportunities of frequent interviews with her, and I felt it to be a privilege to sit and converse with her on the subject of personal, experimental religion. To me she unbosomed her feelings with perfect confidence and freedom. I observed her constant attendance on public worship, and frequently at the conference room and prayer-meeting, and her unassuming, meek, and pious deportment; and indeed until the time of her death I never heard of any one who questioned her piety.

"In those years I kept a kind of Diary, in which I noted down such events as were interesting to me, and there I wrote the various conversations I had with Sarah, as soon as convenient after their occurrence, without the most distant idea of their ever being seen by any human eye.

"Some time after her death, I was attacked with sickness which was supposed to be a rapid decline, and while 'settling my house in order,' I looked over my papers with a view of destroying most of them. On meeting with these notices of Sarah's piety, I was reluctant to burn them, and copied them briefly into a separate manuscript. This was seen by a confidential friend, who recommended its publication, and it soon after appeared in the Religious Intelligencer at New-Haven, all names of places, &c. being suppressed. On seeing it in print, I perceived that the language was in some respects more broken than Sarah used. I believe she always said, 'My Good Mrs.' instead of 'Mise,' but there was nothing which really affected the authenticity of the Tract.

"She lived, while I knew her, and died in a little hovel on the bank of Snipe pond, near the line between the town of Tolland and Ellington, Conn. Which side of the line I do not know.

"I receive abundant testimonies of the usefulness of the Tract, and often retire and on my knees thank God for using it to his glory."



## AUTHENTIC NARRATIVE TRACTS.

The Committee of the American Tract Society, believing this to be among the most useful class of the Society's publications, and specially adapted to arrest the attention of the great body of the community, earnestly invite the preparation, by competent persons, of Narratives of the operations of Divine grace in individuals whose history, in the providence of God, has come under their own observation.

## NEW PREMIUM TRACT.

OCCASIONAL (No. 11.) LETTERS TO STUDENTS. A PREMIUM TRACT. BY REV. BAXTER DICKINSON, NEWARK, NEW JERSEY. pp. 32. Showing the importance of a fixed belief in the Divine revelation, and a cordial reception of its truths, and of an elevated religious character. The author having declined receiving the premium of \$50, it has been committed to the American Tract Society for the purchase of a supply of this Tract for the Colleges of our country, to be delivered gratis, on the order of their Faculty respectively, in the proportion of *one copy for each student*.

## POCKET MANUALS. SUITABLE FOR NEW YEARS' PRESENTS.

	pp.	size.	cts.	pocket-book binding.
Daily Texts, containing a Scripture Text, and verse of a hymn for each day in the year	128	64mo.	12½	31
Diary, being Daily Texts interleaved with ruled paper for memorandums, &c.	128	64mo.	18	37½
Daily Food for Christians, being a text, a verse of a hymn, and a Scripture promise for each day in the year. [The texts in this are unlike those in the Daily Texts.]	192	64mo.	12½	31
Dew Drops, containing a text for each day in the year	128	128mo.	8	22
Gems of Sacred Poetry	256	64mo.	18	37½
Mason's Crumbs from the Master's Table	176	64mo.	12½	31

## RECEIPTS

## INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending October 15, 1831.*

## FROM AUXILIARY TRACT SOCIETIES.

	For Tr.	Don.
VER.—Bridport, Wm. B. Hamblin, Tr.	25 37	
Burlington, H. W. Catlin, Sec.	9 00	
Fair Haven, Artemas S. Cushman, Sec.	28 80	
Marlborough, Fem. Huldah C. Newton, Ag.	7 00	
Middlebury, E. Brewster, Ag.	76 34	
New Haven, Rev. Joel Fisk, Ag.	5 34	
St. Albans, Fem. Theodora W. Smith, Depositary,	15 00	
Vergennes, John E. Roberts, Tr.	16 50	3 50
West Rupert, Rev. David Wilson, Ag.	7 08	

# RECEIPTS.

155

	For Tr.	Don.
MASS.—Boston Amer. Tr. Soc. John Tappan, Esq. Tr.	75 00	
Monson, Young Men's, W. O. Norcross, Sec.	13 25	
Do. Fem. Miss Olivia Flynt, Sec.	10 12	
Springfield, Henry Kirkham, Tr.	8 00	
CONN.—Brooklyn, Windham co. Aux. Edwin Newbury, Ag.	30 00	
Darien, Charles Whitney, Tr.	5 00	
Hartford Conn. Branch, Charles Hosmer, Sec.	150 00	
New London, Robert Coit, Tr.	22 62	7 00
Northford, Rev. M. Noyes, Ag.		3 81
North Greenwich, Rev. Mr. Wilcox, Tr.	3 71	
North Stonington, Rev. Joseph Ayre, Ag.	2 86	
Norwich, Fem. Miss Sarah Backus, Sec.	8 00	
Roxbury, Rev. F. Harrison, Sec.	2 27	
NEW-YORK.—Andes, Delaware Co. Fem.	4 50	
Attica, Genesee Co. Abel Wilder, Tr.	14 28	
Buffalo, Fem. Miss Harriet W. Russel, Sec.	10 00	
Cairo, D. Johnson, Tr.	4 50	
Cambridge, Thomas B. Fairchild, Sec.		2 08
East Hampton, L. I. Rev. Joseph D. Condict, Ag.	53	
Elbridge, Onondaga Co. Fem. Miss Lydia Clark, Sec.	8 40	
Elmira, (Tioga Co. Aux.) West Jury Dist. Joel Jones, Tr.	26 52	
Greenville, Greene Co. Fem. Miss Hannah Hicock, Sec.	5 00	
Hosick Falls, Lyman Wilder, Sec.	5 60	3 00
Islip and Huntington South, Henry Brewster, Sec.	6 08	
Mount Morris Fem. Mrs. Lucretia C. Sleeper, Tr.	2 00	
Oyster Ponds, L. I. Rev. P. Robinson, Ag.	1 49	
Rochester, Monroe Co. Levi A. Ward, Tr.	180 00	
Tompkinsville, Stat. Isl. Mrs. Miller, Tr.	2 25	
Troy, Charles Lyman, Tr.	100 50	
Do. By their Fem. Aux. Dorset, Ver. Mrs. Rhoda M. Bliss, Tr.		10 00
Union and Vestal, Peter Mersereau, Tr.	14 93	
Utica, Edward Vernon, Sec.	96 00	
Wardham, Greene Co. Fem. Abigail Pratt, Tr.	1 50	
NEW JERSEY.—Amwell, Fem. Mrs. Hetty Skillman, Tr.	4 00	
Bloomfield, Robert R. Kellogg, Sec.	1 60	
Flemington, Rev. John F. Clark, Ag.	9 81	
Hamburg, Fem. Mrs. Haines, Tr.	6 66	
Kingston, Fem. Miss Jane K. Comfort, Tr.	5 00	
Lawrenceville, Fem. Mrs. M. L. Phillips, Sec.	13 63	6 50
Perth Amboy, Fem. Mrs. Margaret Maurice, Tr.	45	25
Pompton, Fem. Miss Margaret Berry, Tr.		
Princeton, Fem. Miss F. W. Morford, Tr.	10 00	
Washington, Fem. Phebe S. Miller, Tr.	2 54	
Westfield, Fem. Miss Mary Pierson, Sec.	2 25	
PENN.—Erie Fem. Emily Wight, Sec.	22 00	
Montrose, Jerre Lyons, Ag.	13 50	
Philadelphia Branch, Frederick Erringer, Tr.	82 67	
Pittsburgh, Rev. Robert Patterson, Ag.	130 00	
Wilksbarre, W. C. Gildersleeve, Tr.	8 53	
MARYLAND.—Baltimore Branch, Carter A. Hall, Esq. Tr.	250 00	
DIST. COL.—Alexandria, Fem. Mrs. E. S. Ladd, Sec.	10 00	
VIRGINIA.—Pisgah, Bedford Co. (Otter Bridge P. O.) Rev. John Leftwick, Tr.	7 00	
Richmond, Charles Holt, Jun. Tr.	60 00	7 00
N. CAR.—Salisbury, Michael Brown, Tr.	42 00	
OHIO.—Bricksville, John Waite, Sec.	2 50	10 00
Brooklyn,	6 13	
Cincinnati, Henry B. Funk, Tr.	47 00	
Cleveland, Benjamin Rouse, Depositary.	14 00	
Dayton Branch, E. M. Strong, Tr.	58 50	
Dover, Ashur Cooley, Tr.	1 00	
Ellsworth, Trumbull Co. Rev. Wm. O. Stratton, Sec.	2 50	5 00
Euclid, Henry Mc Ilrath, Sec.	9 32	
Frederick, Knox Co. Rev. John Mc Kinney, Ag.	10 00	

		For Tr.	Don.
Granger, Henry Tiffany, Sec.		3 75	
Hudson, (Portage Co. Aux.) Prof. Elizur Wright, Ag.		30 00	
Madina, Timothy Hudson, Tr.		4 25	
Richfield, W. Welton, Sec.		4 12	
Twinsburgh, Rev. Samuel Russell, Ag.		1 91	
MICH. TER.—Detroit, E. P. Hastings, Ag.		105 00	
SOCIETIES NOT AUXILIARY.			
MASS.—Westfield, A. G. Chadwick, Ag.		10 85	
CONN.—Branford, Fem. Mrs. H. Bushnell, Ag.			8 50
North Branford, Do.			8 96
N. YORK.—North Salem, Fem. Miss Delavan, Tr.		3 12	
N. JERSEY.—Paterson, 2d Ref. Dutch Ch. Ralph Doremus, Tr.		2 00	
Tracts sold at the Depository, to individuals, including \$352, 39			
received from Agents of the Society for Tracts sold,		748 08	
<i>Directors for Life.</i>			
N. YORK.—Hempstead, Rev. Charles Webster, by Miss Elizabeth Hait,	50 00		
<i>Members for Life.</i>			
MASS.—Pittsfield, Mrs. J. L. Hyde, by Young Ladies,	90 00		
Windsor, Stephen Dawes, appropriated by his wife previous to her death, (in part of \$30.)	10 00		
CONN.—Bridgeport, Mrs. Catharine M. Bassett, (in part of \$20.)	5 00		
Canton, Mrs. Amelia Everest, by appropriation from the Everest Fund,	90 00		
Glastonbury, Norman Hubbard,	25 00		
Hamden, (Mount Carmel Soc.) Miss Chloe Dickerman,	20 00		
North Branford, Rev. Judson A. Root, by a Lady of his Soc. (in full of \$20.)	6 54		
West Hartford, Mrs. Mary Collins,	20 00		
N. YORK.—Cazenovia, Rev. Charles White, by Young Ladies,	20 00		
Livonia, Miss Sarah Beecher, (deceased,) by Mr. A. Beecher,	20 00		
Norwich, Benjamin Chapman, by Joseph T. Gilbert,	20 00		
N. JER.—Paterson, Catherine W. Colt, by R. L. Colt, Esq.	20 00		
John Colt, by do.	20 00		
Sarah Colt, by do.	20 00		
Rev. Jacob T. Field, by do.	20 00		
Rev. Saml. Fisher, D. D. by do.	20 00		
MD.—Baltimore, Ellen Craig Colt,	20 00		
" " Jane Craig Colt,	20 00		
" " Margaret Oliver Colt,	20 00		
" " Mary Devereux Colt,	20 00		
" " Thomas Oliver Colt, by their father, R. L. Colt,	20 00		
OHIO.—McCannelsville, Rev. J. Hunt, by his Ch. and Cong.			
<i>Annual Members.</i>			
N. YORK.—N. Y. City, James W. Bleecker,			2 00
<i>Other Donations.</i>			
VER.—Burlington, Individuals,			11 13
Orwell, Gentlemen, for Val. Miss.			12 00
MASS.—Plainfield, Dea. Erasmus Bates, \$1, Geo. Vining \$1, Mrs. Margaret Hallock, for Tr. for the Heathen, \$3, Justus Warner 25 cts.			5 25
Individuals, by Miss Martha Hallock,			3 00
CONN.—Canton, Everest Fund,			5 00
New Britain, Henry L. Bidwell,			2 00
N. YORK.—Albany, 2d Presb. Soc.			50 00
Bleecker, Montgomery Co. Joseph Eastman, Esq.			2 00
Brunswick, Rev. Leonard Johnson,			1 00
Burlington, Presb. Society,			1 00
Newark, Wayne Co. Mrs. Evangelica Baily, for Val. Miss.			1 00
Sand Lake, Rev. Thomas S. Wickes,			3 00
Watertown, S. M. Maltby,			1 36
VIR.—Fisgah, Bedford Co. Individuals,			6 00
OHIO.—Individuals at a Camp Meeting,			85
Ellsworth, Trumbull Co. Mr. Fitch,			1 12
Kissaman, S. Andrews,			1 00
Lobanon, Amos Smith,			1 00
The above list contains donations—			
For Tracts for the Valley of the Mississippi,			13 00
For Tracts for the Heathen,			3 00
Whole Amount of donations, \$629 94			
Received for Tracts sold,			\$2,750 41
Total, \$3,380 35			

# THE AMERICAN Tract Magazine.

---

VOL. VI.

DECEMBER, 1831.

NO. 12.

---



## AMERICAN TRACT SOCIETY. THE SOCIETY'S PECUNIARY MEANS.

Having in our last number shown the excellent and evangelical character of the Society's principal series of publications, 578 in all; their adaptation to be useful; and the signal Divine blessing which has attended them, we now proceed to show to what extent the Society is provided with *Pecuniary Means*.

The Society has no permanent funds; and a *complete inventory* of all it possesses may be given with great definiteness in a few words: it has, rent free, the building in which its operations are conducted; the stock of publications in its General Depository, which is no larger than is absolutely necessary to meet the demands of the country; and its stereotype plates and other materials used in transacting its concerns. It is the design of the Society to sell its publications at *cost*; so that its dependence for the means of extending its operations is solely on the donations of the benevolent.

*Pressing Pecuniary Deficiency.*

In the half year, from May 1, to Nov. 1, there was paid in cash, for paper, printing, and the other expenses of the Society. - \$27,310 04

The total receipts, during the same period, exclusive of loans, were only 19,683 25

Leaving a deficiency, which was paid by monies loaned at the banks } 7,626 79  
on the individual responsibility of members of the Committee of

It is worthy of remark, that the whole amount of donations made by all the Society's Branches and Auxiliaries, from May 1 to Nov.

1, is but 315 65

There is due, while we now write, on bills presented and allowed at the last meeting of the Committee, beyond the whole amount in the treasury } 1,411 69

There is due, on notes given by members of the Committee for paper and money loaned, which must be paid within one month 5,800 12

There is due on notes, to be paid within six months, the further sum of 10,586 20

Total due on bills and notes, which must be paid within six months, in addition to all the Society's current expenses - 17,798 01

With whatever emotions these deficiencies may be regarded by the Christian community in general, they are, to the conductors of the Society, a serious reality. The obligations given by members of the Committee are strictly mercantile in their character, and must be met on the day of payment, however deficient may be the Society's means; and though temporary loans may be made, while members of the Committee are willing individually to assume them, the day of redemption soon arrives, and they add nothing to the Society's substantial means. They cannot be permanently resorted to. Aid must be afforded by the contributions of the benevolent, or the Society's labors and consequent usefulness must be abridged.

*How this Deficiency has been Occasioned.*

The simple fact is, that, while the conductors of the Society have been persevering in their laborious efforts, with economy, and, as they hope, with some good degree of fidelity, the contributions received for the last eighteen months have been far less than in preceding years, and, for much of that period, as appears above, essentially less than the amount expended.

Shall then the Society restrict and limit its endeavors? or, will the friends of God and man throw themselves into the breach, and say, "go on: here is the pecuniary means; and the blessing of God be with you." This is the only alternative.

Shall the Society cease to issue new publications? when the voice of all its Auxiliaries, and of the Christian community calls for them; and Tracts and other publications are presented for adoption, which, like the *Pilgrim's Progress*, and the *Call to the Unconverted*, now in hand, promise to be the means of salvation to many souls.

Shall it curtail the stock in its General Depository? which now with

great difficulty can be kept so replenished as not continually to disappoint the orders of Auxiliaries and friends, especially those desiring Tracts for monthly Distribution.

Shall it *diminish the amount of agency in the Tract House*? when two of its principal Agents there, have already been threatened with the termination of their earthly services, under the pressure of the accumulating responsibilities and labors of watching over its general interests, superintending its publications and agencies, conducting its correspondence, and managing its pecuniary transactions, and the minute concerns of its General Depository.

Shall it *call back its Traveling Agents from their labors to bless the distant and destitute portions of our land*? one of these, REV. CYRUS W. ALLEN, is laboring to extend the blessings of the Society over the whole of Missouri and Illinois. Another, MR. MOSES H. WILDER, is laboring in a similar manner for Indiana. MR. WILLIAM YONGE and MR. LUCIUS C. ROUSE are thus laboring in Ohio; MR. OREN C. THOMPSON in Michigan Territory; REV. WARREN DAY in the Western District of New-York; REV. THOMAS COCHRAN in the North Eastern part of the same state and Vermont; REV. THADDEUS B. HURLBUT in Virginia; and MR. ALEXANDER BAGLEY in North Carolina. The collective labors of all these Agents involve a heavy draft on the Society's Treasury; but from what portion of the fields they are occupying shall they be recalled? Who, on the other hand, shall account to God that no more is doing by this Society for other destitute portions of our extended country!

Shall it *withhold grants of Tracts from the destitute of our country*? while millions of our population are crowding their way beyond the stated means of grace, and present a claim on this Society which the cold heart of infidelity and misanthropy alone can have courage to resist.

Shall it *deny a short credit to Auxiliaries and individuals in destitute places*? when, by waiting on them till a part or all the publications they receive can be sold, they will pay for them; and otherwise they must be supplied by grant, or the Society's publications be utterly denied them.

Shall it *refuse to furnish Tracts to American Missionaries toiling among the Heathen*? when they entreat our aid, and tell us there is no means of benefiting the Heathen which promises more usefulness at an equal expense; and when the Society solemnly and publicly resolved, at its last anniversary, that "they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in Foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors."

*The Voice of Providence and of Christians is, "Go on."*

IN WHAT RESPECT, then, shall the Society diminish its operations? "*Diminish?*" Shall we talk of diminishing the operations of Benevolence, in this day of blessing to Zion, when the church is called and encouraged to redoubled efforts, prayers, and confidence in her King, that her "labor shall not be in vain in the Lord?" "*In what respect diminish?*" We seem to hear one universal answer from the wise and good, "*In no respect: Go on,* and 'the God of heaven prosper you.'"

"Go on," we doubt not, is the voice of all the Society's *Branches and Auxiliaries*. And yet, shall it be told, that the whole amount of *donations* made to the Parent Institution by Branches and Auxiliaries from May 1 to November 1, is only \$315 65! Will not, then, the officers of every Auxiliary revive their operations; make immediate collections; pay promptly, if any thing is due the Parent Society; and make at least a small *donation* to aid its extended concerns.

"Go on," we doubt not, is the voice of the *Evangelical Ministers of the Gospel* in our country, almost without exception. Will they not then lay this object before their people, and remember it in their public prayers?

"Go on," say those Christians who *have more than a competency* of this world's goods, and who pray God to direct them how to use what they possess most effectually for his glory. Will they not, then, constitute themselves Directors or Members for Life; or perpetuate some acceptable Tract, or some spiritual, awakening Occasional volume?

"Go on," say, with unequalled promptness and sympathy for the welfare of this cause, the *pious Females* of our land. Will they not, then, make themselves, or their Pastors, or the wives of their Pastors, or other individuals to whom such a token of respect will be proper, Directors or Members for Life?

"Go on," we believe is the voice even of many an ardent youth in our flourishing *Schools, Academies, Colleges and Seminaries*. Will they not, then, thus constitute their Instructors Directors or Members for Life?

"Go on," reply the thousands who have little of this world's goods to impart, but who feel that the cause of Christ is *the only object* for which they are bound to live. Will they not, then, send promptly forward to the Society's aid that little which they can afford, and *pray* God to bless it, and to open the hearts of others; guide the conductors of the Society in duty, especially in selecting and preparing its publications; make his children active in diffusing them, and give them efficacy in bringing sinners to the Cross of their Redeemer.

Would every one, not merely *take into consideration* what he should

do, but *do it* according to his own estimate of the measure of duty, the wants of this Institution would be supplied, and it might go on without hindrance, achieving new conquests under the blessing of the Holy Spirit, and causing great joy in Heaven over multitudes brought to repentance.

#### MONTHLY TRACT DISTRIBUTION IN NEW-YORK CITY.

This good work is still prosecuted with efficiency and zeal, and evidences of its usefulness are continually occurring. The following are brief extracts from the reports in New-York for OCTOBER.

In the *Fourth Ward*, a Distributer says, I found a woman apparently in a decline, anxious about her future well-being; but delaying the work of repentance, and flattering herself that, if she recovered, she should live a different life. After reading a few verses of the 3d of John, I endeavored to show her that the heart is deceitful above all things, and desperately wicked, and that without a change she could not enter the kingdom of Heaven. She listened with intense interest, and with tears replied, "It is all true; and all that you have ever said to me is true; and all the Tracts which you have brought me are true; I must be *born again*."

In the *Fifth Ward*, a Distributer says, I have furnished my district and I think I have increased evidence of the utility of the Monthly Distribution. I have obtained, in my district, 29 names pledged to total abstinence from ardent spirit, many of whom are heads of families, and hitherto have always used it. I have been enabled to induce several families to send their children to the Sabbath School. There are two persons, a husband and wife, apparently under deep convictions, and earnestly inquiring what they must do to be saved. The husband has been engaged in an infidel printing office. The Tract *Examine your hopes for Eternity*, accompanied by plain, but tender expostulation, seems to have been the means, in the hands of God, of arousing him from his sleep of death. May God make it effectual to his salvation. Another says, I found a sick colored woman, who thanked us for the Tract, and said she could not read it herself, but would get some one to read it to her. She appeared deeply impressed with her unworthiness and sinfulness. I endeavored to point her to the Lamb of God. She appeared to be very much effected while I was conversing with her. I found nine families destitute of the Bible, who were all willing to receive it. Another says, Your Tracts were all kindly received. I have obtained five children for the Sabbath School. By the several distributors in this ward, thirty-nine families were found destitute of the Bible.

In the *Ninth Ward*, one Distributer says, A number that I conversed with, appeared to feel deeply the importance of now "examining their hopes for eternity." Another says, I am happy to state that *two persons in my district*, a man and his wife, have apparently *submitted themselves to God* during the last month, and are now rejoicing in the hope of a free pardon of their sins through the merits and atoning blood of our blessed Savior. By the Grace of God, the female prayer meeting in this district, was the happy means of leading this dear wo-



man to a sense of her lost condition as a sinner. There is an appearance of deep feeling manifested by some others, in view of their need of a Savior. A woman who received her Bible with much apparent gratitude, about four weeks since, is now in eternity. I have distributed four Bibles this month.

In the *Eleventh Ward*, a Distributer says, a man in my district, who has for a long time been addicted to intemperance, has, through the influence of the Tracts, and friendly conversation, been induced to adopt the principles of total abstinence. This is the second instance of reformation in this district within a short time. Another says, there is apparently much more feeling in my district than formerly; two or three are anxiously inquiring what they must do to be saved.

A weekly prayer meeting has been held for two or three weeks past which has been well attended and very solemn.

In the *Fourteenth Ward*, a Distributer says, without any thing especially interesting, this district exhibits much of Christian character, and much that illustrates the good effects of the steady distribution of Tracts. In my district, says another, two men, whom I have before reported as sick, have departed to a world of Spirits since the last month's distribution. The widows of both are poor and needy. One has three children. She appeared anxious for her soul's salvation, and wished to converse on religious subjects, to have her children attend the Sabbath School, and to attend herself on the public worship of God. I know of no one who cared for the souls of the two departed men, or labored for their spiritual good, except your unworthy Tract Distributer. I conversed with both of these men and prayed with one of them in my last distribution. But my last opportunity to labor for their good is past. Who shall estimate the responsibility of the monthly Tract Distributer?

## RECEIPTS

### INTO THE TREASURY OF THE AMERICAN TRACT SOCIETY

*During the month ending November 15, 1831.*

FROM AUXILIARY TRACT SOCIETIES.		For Tr.	Don.
VER.—Brookfield, Female, Mrs. H. W. Wild, Secretary,			1 00
Charlotte, Noble Lovely, Treasurer,	17 50		
Clarendon, Female, Mrs. Evelina Hodges, Secretary,			4 00
East Berkshire, Deacon Jonathan Samson, Secretary,	8 00		5 00
Enosburgh, Deacon Levi Nichols, Secretary,	12 00		5 00
Hinesburgh, William Hurlbut, President,	30 00		
Pittsford, Abel Penfield, Treasurer,	21 67		
Poultney,	2 14		
Sandgate, George Stone, Treasurer,			1 00
St. Albans, Female, Theodore W. Smith, Depositary,	10 00		
MASS.—Boston, Amer. Tract Soc. John Tappan, Esq. Treasurer,	1606 00		
Richmond, Abraham B. Rositer, Secretary,	3 61		5 91
Springfield, Henry Kirkham, Treasurer,	11 00		
R. ISL.—Bristol, Female, Miss Hannah Church, Secretary,	15 06		
CONN.—Chester, Female, Rev. William Case, Agent,	2 34		78
Essex in Saybrook,	25		
Huntington, William Mills, Secretary,	7 77		10 00
Kent, Young Men's, Philo G. Mills, Secretary,	5 25		
Do. Female, Mrs. H. P. Slosson, Agent,	2 00		1 25
Killingworth, Oliver B. Hull, Treasurer,	3 00		
Middletown, Luke C. Lyman, Secretary,	60 00		
Milford, George Mann, Treasurer,	5 00		

# RECEIPTS.

163

	For Tr.	Don.
Millington in East Haddam, William E. Cone, Secretary,	3 50	3 50
New-Haven, J. L. Cross, Agent,	30 00	
New Milford, Ezra Noble, Treasurer,	20 00	
North Greenwich, Rev. Mr. Wilcox, Treasurer,	1 28	
Norwich City, F. A. Perkins, Esq. Treasurer,	196 68	
Salisbury, Female, Emeline H. Norton, Treasurer,	11 02	6 98
Sharon, David Gould, Treasurer,	4 05	
N. YORK.—Albany, N. York Central Branch, D. McKercher, Sec.	109 25	
Arkport, James Hurlburt, Secretary,	6 95	
Auburn, C. B. Hotchkiss, Agent,	60 00	
Do. by their Female Auxiliary Genoa,		1 75
Bath, (Steuben county Auxiliary,) James G. Higgins, Treasurer,	51 50	
Bedford, Female, Susan N. Nichols, Secretary,	6 37	
Beekmantown, Clinton county, John Smith, Secretary,	5 00	
Berea in Montgomery, Fem. Miss Maria Houston, Treasurer,	9 75	3 25
Bridgehampton, Rev. Amzi Francis, Treasurer,	54	
Brooklyn, L. I., Joseph Howard, Esq. Treasurer,	122 63	
Cameron, John Hedges, Secretary,	3 25	
Canaan Four Corners, Fem. Mrs. E. C. Warner, President,	6 38	
Cattskill, Female,	2 50	
Cutbogue, L. I., Rev. Ezra Young, Agent,	3 20	
Delhi, 2d Presb. Cong. Del. Co., William Broadwell, Treasurer,	3 25	3 14
Edwards, St. Lawrence county, Josephus Morton, Agent,	2 25	
Geneseo, (Livingston county Auxiliary,) T. Hastings, Secretary,	15 00	
Geneva, James Bogert, Treasurer,	62 85	
Ghent, Female, M. W. Wynkoop, Secretary,	3 67	1 69
Gouverneur, Female, Mrs. Lucina Parsons, President,	4 71	
Greenwood, Jacob Manning, Secretary,	3 12	
Hopewell in Fishkill, Fem. Mrs. Ann R. Swartwout, Treasurer,	8 50	4 50
Hornelsville, M. Thatcher, Secretary,	2 22	
Howard, J. Baldwin, Secretary,	9 78	
Jasper, Enoch Ordway, Secretary,	7 69	
Kinderhook, Dr. Henry L. Vandyck, Agent,	12 24	
La Fayette, Female, Harriet Hoyt, Secretary,		6 56
Lodi, Joseph Plumb, Treasurer,	6 14	
Lyons, Wayne county, Erastus Dean, Treasurer,	12 72	
Montgomery, John F. Scott, Secretary,	4 50	4 50
Moriches, L. I., Alfred Ketcham, Secretary,	3 50	
New Hackensack, M. W. Dwight, Treasurer,	5 00	
New-York City Tract Society, Alfred Edwards, Treasurer,	100 00	
Do. by Female, Auxiliary, Mrs. J. R. Hurd, Treasurer,	45 00	
St. George's Church, Female, Miss Ann Dominick, Tr.	15 00	
Owego, (Tioga county Aux.) East Jury Dist. John Carmichael, Tr.	29 34	
Oyster Ponds, Rev. F. Robinson, Agent,	1 49	
Peru, Female, Harriet Wells, Treasurer,	4 00	
Plattsburgh, Rev. Moses Chase, Agent,	20 00	
Poughkeepsie, L. J. Van Kleeck, Treasurer,	2 50	
Pultney, Daniel Benton, Secretary,	10 00	
Rye, Female, Ann H. Buckley, Secretary,	7 14	
Sand Lake, Rensselaer Co., Rev. Mr. Wickes, Agent,	5 12	
Shelter Island, Jonathan Hunting, Treasurer,	3 80	
Sheridan, Female, Mrs. Bennett, Agent,		5 00
Southold L. I., Rev. William Fuller, Secretary,	75	1 50
Sweet Hollow, L. I., John Everett, Treasurer,	2 74	26
Troupeburgh, Charles Fay, Secretary,	2 98	
Troy, Charles Lyman, Treasurer,	100 00	
Truxton, Female, Mrs. A. Avery, Secretary,		3 00
Utica, Edward Vernon, Secretary,	100 00	
Walton, Female, Mrs. Hannah N. Seymour, Treasurer,	3 75	1 25
Wheeler, Cornelius Younglove, Secretary,	10 00	
Whitehall, Young Mens' Oscar F. Blount, Treasurer,	10 00	
Woodhull, Francis V. Hubbard, Secretary,	3 30	
N. JER.—Baskingridge, Horace Sheldon, Secretary,	2 22	20
Lamington Cong., Female, Mrs. Blauvelt, President,	8 00	
Mendham, Female, Mrs. Johnson, Treasurer,	2 00	
Morristown, Female, Sarah A. Mills, Treasurer,	18 75	16 25

# RECEIPTS.

	Per Tr.	Dep.
New-Shannack, Nicholas Williamson, Treasurer,	7 87	7 88.
Patterson, Edwin Sexton, Secretary,	10 80	
Pompton Plains, Female, Margaret Berry, Treasurer,	4 50	
Princeton, Nassau Hall, E. D. Armstrong, Treasurer,	15 77	
Trenton, 1st Church, Female, Esther McIlvaine, Secretary,	4 50	4 50
Westfield, Female, Mary Pierson, Secretary,	3 06	
PENN.—Philadelphia Branch, Frederick Erringer, Treasurer,	400 00	
MARYLAND.—Hagerstown, Fem. Mrs. Rebecca L. Martin, Sec.	48 40	
VIRGINIA.—Winchester, Daniel Gold, Treasurer,	99 00	
Do. by their Auxiliary, Back Creek,		2 50
Do. do. do. Falling Water Cong.		3 50
Do. do. do. Gerrards Town,		5 00
N CAR.—Chapel Hill, in University of N. Car. Junius B. King, Ag.	16 00	
GEORGIA.—Bryan Co., John B. Harden, Secretary,	12 50	
TENN.—Knoxville, James Park. Esq. Treasurer,	75 00	
OHIO.—Cincinnati, Henry B. Fuhk, Treasurer,	30 00	
Dayton, E. M. Strong, Treasurer,	17 00	
MISSOURI.—Franklin Depository,	27 25	
MICH. TER.—Detroit, F. P. Hastings, Agent,	5 00	
SOCIETIES NOT AUXILIARY.		
MASS.—Northampton, J. F. Williston, Agent,	22 27	
West Springfield, (Feeding Hills),	2 12	
CONN.—West Hartford,		21 45
N. YORK.—South Dansville, Steuben Co., W. T. Stone, Sec.	0 80	4 00
N. JER.—Patterson, in 2d Ref Dutch Ch., Ralph Doremus, Tr.	2 00	
Tracts sold at the Depository to individuals including \$44 44 received from Traveling Agents, for Tracts sold,		
	524 59	
<i>Directors for Life.</i>		
N. YORK.—Bridgehampton, L. I., Rev. Amzi Francis, by his Ch. and Cong (in full of \$50.)	30 00	
Geneva, Rev. Henry Dwight,	125 00	
Upper Red Hook, Dutchess Co., Robert Gosman,	50 00	
<i>Members for Life.</i>		
MAINE.—Saco, Rev. Samuel Johnson, by Ladies of 1st Cong. Church,	20 00	
R. ISL.—Bristol, Mrs. Susan Chickering, (in part of \$20.)	10 00	
CONN.—Lisbon, Daniel Braman, (in full of \$20.)	10 00	
" Mariamne Branch, by Mrs. Sabina Branch, (in full of \$20.)	10 00	
" Dea. Levi Crosby, do.	10 00	
" Mrs. Eunice Avorill, (in part of \$20.)	5 00	
" Elisha Morgan, do.	5 00	
" Silas Reed, do.	6 00	
New Canaan, Lorana Benedict,	20 00	
Plainfield, Miss Dolly Eaton, (in full of \$20.)	6 00	
N. YORK.—Brockport, Rev. Joseph Myers, by Ladies,	20 00	
Catskill, Rev. Isaac N. Wyckoff, by members of the Bible Class,	22 75	
New-York City, Miss Martha Halllock, by Rev. Oranah Eastman,	20 00	
VIR.—Winchester, Miss Betsy Ann Holliday, by Geo. Barnhart, (in part of \$20.)	5 00	
<i>Annual Members.</i>		
CONN.—Westbrook, Mrs. Nancy Lay,	2 00	
N. YORK.—New-York City, Mrs. James A. Stevens,		2 00
West Sparta, Rev. Ludonius Robbins,		2 00
VIR.—Eastville, William G. Smith,		2 00
<i>Other Donations.</i>		
VER.—Burlington, individuals,		28 00
Fairfield, Rev. Benjamin Wooster,		10 00
Georgia, Individuals,		2 00
MASS.—Franklin, a Friend,		5 00
N. YORK.—New-York City, M. M. Thank offering, \$2, Member of Rev. Mr. Ludlow's Ch. \$2 50, A Tract Distributer, \$5, A Sailor by Rev. J. Leavitt, \$10, W. A. H. a balance, 25 cts.		19 25
PENN.—Philadelphia, Z. V. Z.		5 00
S. CAR.—Charleston, Anonymous, by D. W. Harrison,		2 00
TENN.—Tazewell, Hugh Graham,		62
OHIO.—Bloomingsburgh, Mr. Still, for val. Missisippi,		50
" William A. Ustick, for do.		1 00
The above list contains donations—		
For Tracts for Valley of the Missisippi,		1 50
For Tracts for the Heathen,		2 43
Whole amount of donations,		\$593 59
Received for Tracts sold,		\$4,480 66
Total,		\$5,074 25

